

MAY 2009

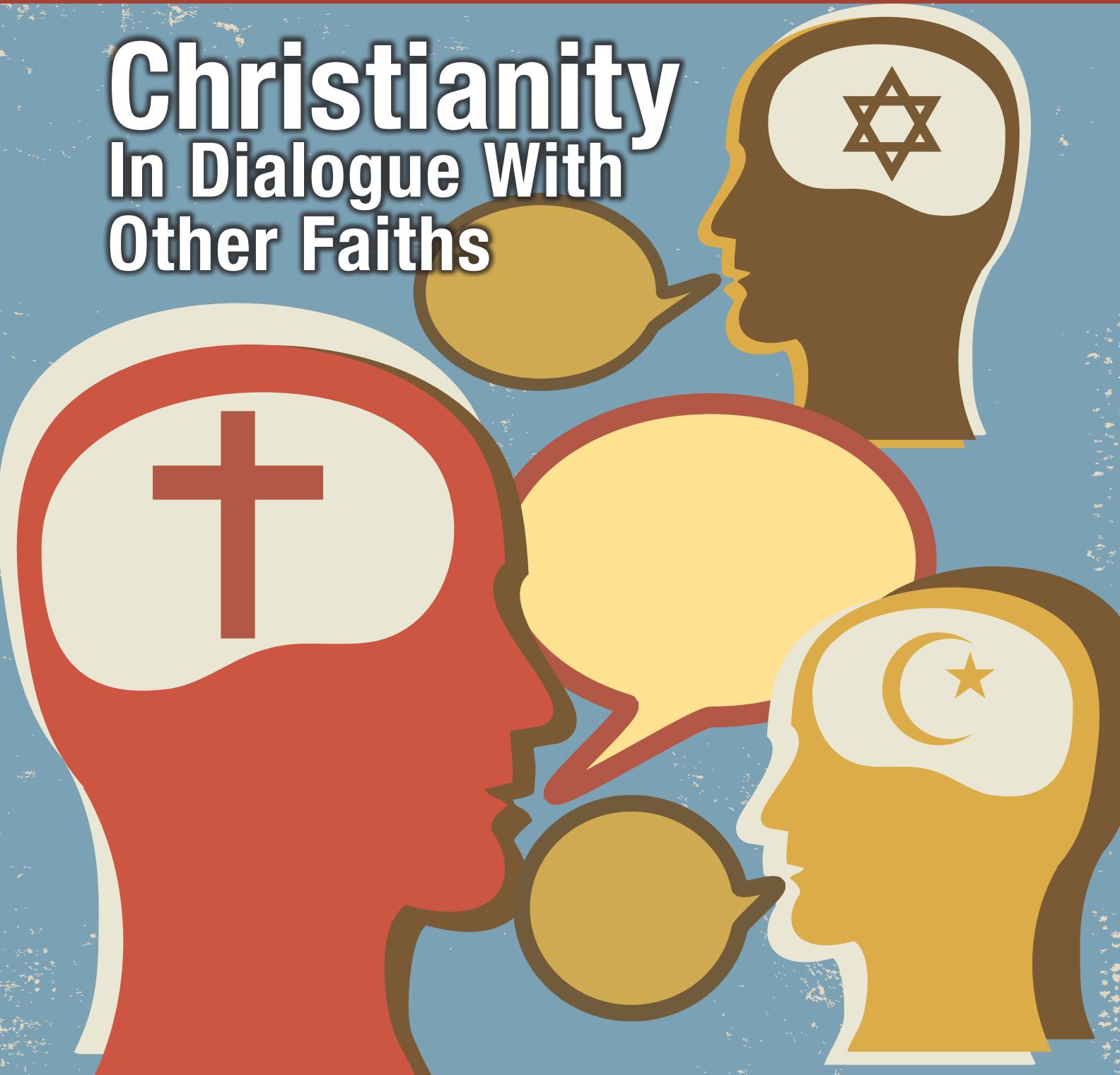
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Canada and Bermuda

Christianity In Dialogue With Other Faiths



Urban Forum 2009 • Harbour Light Opening



Giving Hope Today

CANADA & BERMUDA TERRITORY COMMISSIONING 2009 “WITNESSES FOR CHRIST” SESSION

FRIDAY, JUNE 19TH

Officers' Councils - 1:30pm
“Among The Nations” Concert - 7:00pm
Toronto Centre for the Arts

SATURDAY, JUNE 20TH

Ordination & Commissioning Service - 7:00pm
Toronto Centre for the Arts

SUNDAY, JUNE 21ST

Worship Celebration & Cadets' Farewell - 10:30am
Scarborough Citadel

International Guests - Commissioners Ivan B. and Heather Lang, Australia
Canada and Bermuda Territorial Leaders - Commissioners William W. and Marilyn D. Francis
Supported by The Chief Secretary - Colonel Donald J. Copple and Colonel Ann R. Copple



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Hope
Today

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Mission: The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world. **Salvationist** informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda.

Inside This Issue

May 2009 No. 37

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Departments

4 Around the Territory

5 Did You Know?

11 Wildfire

Do You Have a Secret?
by Clint Houlbrook

12 Talking It Over

Eight is Enough
by Captain Amy Reardon and
Dr. James Read

16 Officer Insight

An Inward Imperative
by General Bramwell H.
Tillsley (Rtd)

24 Couple Care

Spirituality and Sex
by Major Bob Armstrong

25 Just Between Us

Sowing a Legacy of Love
by Major Kathie Chiu

28 Celebrate Community

Enrolment and recognition,
tribute, gazette, calendar

30 Book Review

Resources

31 PrayerZone

2009 Prayer Diary

Features

6 Face to Face, Side by Side

Through interfaith dialogue, we can strengthen our understanding of other religions and celebrate our common humanity

Interview by Major Jim Champ and Geoff Moulton

14 A New Day Dawns

Toronto Harbour Light grows to meet new needs in Canada's largest city by Major Ken Smith

17 An Army of Salvation

Salvationists should understand and celebrate their unique identity and distinctiveness
by Lt-Colonel Richard Munn

20 A Beautiful Collision

It's essential that Muslims and Christians discover the value of establishing friendships with one another
by Dave Sutherland

21 Good News to the Poor

Urban Forum 2009 explores economics, politics and the people of God by Major Geoff Ryan

22 Faith and the City

Bart Campolo speaks about urban mission, living in his father's shadow, and why he needs to live among the poor and marginalized
Interview by Major Geoff Ryan

26 A Weighty Decision

If Mike Robertson didn't do something soon, the strain on his heart would kill him
by Ken Ramstead



Guest Editorial: Who Is My Neighbour?

We live in the most multicultural country in the world. Serving in such a culturally, ethnically and religiously diverse society can raise many questions: Who are my neighbours? What are their cultural backgrounds? What faith traditions do they follow? How do I witness without causing offence or hostility?

This issue of *Salvationist* explores some of these questions. We speak with a Jewish rabbi and a Muslim imam about their faiths and values. In spite of our differences, we can discover common ground. In an age when religious intolerance and hatred are prevalent, The Salvation Army must continue to engage other faith traditions in dialogue.

In the Christian Church, we sometimes struggle to understand why denominations exist or how we should relate to other churches. Lt-Colonel Richard Munn's article will help Salvationists understand and celebrate our distinct identity and role in the universal Church.

While we strive to fulfil the Great Commission (see Matthew 28:19-20), we must never lose sight of the need to listen respectfully and reach out compassionately to other denominations and faith traditions.

Commissioner William W. Francis
Territorial Commander



Grand Opening in Yellowknife



Ribbon-cutting ceremony officially opens new Yellowknife ministries

The Salvation Army's ministry in Yellowknife has expanded with the acquisition of Bailey House, a 32-bed transitional home for men. It was built by the Homeless Coalition of Yellowknife with support from municipal, territorial and federal governments and given to the Army to operate.

The Bailey House program holistically addresses the issues faced by homeless men. Each individual is assessed during the intake process and a personal development plan is devised for him to follow. It addresses literacy, addiction, faith, disease prevention and well-being, relapse prevention, kitchen skills, anger management and building healthy relationships and self-esteem.

The main floor of Bailey House is a 232-square-metre thrift store. Men who are participating in the program at Bailey House will have the opportunity to work at the thrift store during their stay.

On hand for the grand opening were Major Eric Bond, divisional commander, Prairie and Northern Territories Division, Lt-Colonel David Hiscock, territorial secretary for program services, THQ, Yellowknife Mayor Gord Van Tighem, and Majors Dale and Jo Sobool, executive director and assistant executive director, Northern Territories Ministries.

White Rock, B.C., Initiates Teen Drop-in Program

After months of prayer and planning, White Rock Church and Community Ministries launched a weekly teen drop-in program to give community young people a positive place to get together. "We want to provide a place for teens to go during the week that is safe, provides an opportunity for fun and building healthy relationships," explains Noel Sterne, family outreach co-ordinator.

The primary leader for the program is Justin Heslin, a student in the Youth Ministry Institute at Pacific Life Bible College in Surrey, B.C. Justin has a passion for teens and is excited about the opportunity to use and develop his gifts with local youth.

The first night went well, with five teens attending. "We all took turns breaking out our inner rock stars as well as playing basketball," says Sterne. They also shared in birthday celebrations with one of the group.

Thanks to the support of the community as well as divisional headquarters, the drop-in program is equipped with an air-hockey table, arcade basketball, a foosball table, video games and an outdoor basketball court.

Organizers are excited at the potential for ministry. Sterne concludes, "We pray that as we go forward, God will grant us more opportunities to share his love with the community around us."



Young people enjoy fellowship at first White Rock drop-in evening

A Sparkle of Hope in Vancouver



The Salvation Army, in partnership with Medicine Centre Pharmacies in Vancouver, is raising awareness and money to help the victims of human trafficking by selling a Sparkle of Hope pin. Shaped as a glittering crown, the pin represents the dignity and freedom all people deserve.

The Army ministers to the victims of this social evil through care and rehabilitation services. A number of programs are designed to meet the needs of women living in Vancouver's Downtown Eastside.

Major Winn Blackman, divisional director of women's ministries, British Columbia Division, observes, "We are finding that most prostituted women were likely trafficked as children." In addition to detoxification and treatment centres

for addicted women, the Army operates Kate Booth House, a safe house for abused women with children. They hope to add more safe housing to other facilities as well.

In Vancouver, the Army is working proactively in this campaign as the 2010 Olympics approach. Along with athletes and fans, the games will bring an increase in human trafficking, a common result of events that size. The Sparkle of Hope pin will help to promote awareness of this injustice. For more information, visit www.thetruthisntsexy.ca or write to amelia_smith@can.salvationarmy.org to purchase a pin.

Amelia Smith, public relations associate, B.C. Div, with Sparkle of Hope display

Young Musicians Take Centre Stage

Over two Saturday afternoons in February, the talents and achievements of young musicians in the Ontario Central-East Division were celebrated. On February 14, 16 groups of instrumentalists, singers and dancers from half of the corps in the division joined the divisional young people's band, Blood and Fire Brass, at Toronto's North York Temple. The audience and musicians were welcomed with words from 2 Chronicles 5:13-14.

The following Saturday, groups from Peterborough, Whitby, Oshawa, Scarborough and Pickering joined the Divisional Youth Chorus at Oshawa Temple. The style of music presented was as varied as the groups. From contemporary praise, worship and dance to traditional hymns and band arrangements, the young people proficiently demonstrated the many forms musical worship can take.

Highlights of both afternoons were the massed choirs singing *Let There be Peace on Earth* and the massed bands playing Jeremy Smith's *Praise and Glory*, composed for the occasions.



Participants join together at Oshawa Temple in a massed chorus, under the leadership of Jane Lam, to sing *Let There be Peace on Earth*

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Did you know ...

... Catherine Booth wrote her landmark pamphlet, *Female Ministry*, 150 years ago? In it she said, "When the true light shines and God's works take the place of man's traditions, the doctor of divinity who shall teach that Paul commands woman to be silent when God's Spirit urges her to speak, will be regarded much the same as we should regard the astronomer who should teach that the sun is the earth's satellite" ... Winnipeg is the Slurpee capital of the world? Citizens of the city consume an

average 400,000 of the frozen drink each month, including the frigid winter ones ... 21 species of chipmunks live in North America? They build tunnels and chambers in the ground and provide amusement for campers and hikers because of their boldness and constant busyness ... 2009 has been declared the International Year of Astronomy by the International Astronomical Union? The year-long celebration coincides with the 400th anniversary of the first recorded astronomical observations with a

Woodroffe Celebrates Home League Centenary

When Shirley Lloyd, a women's ministries group leader at Ottawa's Woodroffe Community Church, saw the *Salvationist* article on the 100th anniversary of the home league (December 2007), she decided that it was an occasion worth celebrating in her own group. At a recent meeting, Shirley presented a history of women's ministries in England and Canada.

Women's ministries has played an active role throughout the history of Woodroffe Community Church. In addition to meeting for fellowship, service, discipleship and worship, the women organize an artisans' meeting and outreach dinners. They also raise funds for child sponsorship, the Partners in Mission Appeal and other worthwhile projects.

Shirley Lloyd with the display she created for her presentation at Woodroffe CC



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... North York Temple Band has a new website? It's www.nytband.com

... Major League Baseball uses more than 900,000 baseballs each season? Each ball is used only once in a game; it then goes to batting practice, indoor batting cages and finally to minor league teams until it is worn out

... the first known self-propelled vehicle was built in 1668? Constructed by a Belgian Jesuit priest named Ferdinand Verbiest, it was 0.6 metres long and powered by steam

Face to Face, Side by Side

Through interfaith dialogue, we can strengthen our understanding of other religions and celebrate our common humanity

The world is getting smaller. Or at least it seems that way. We live in a country where cultural, ethnic and religious diversity is steadily increasing. This creates a great deal of anxiety for many Christians. How can we be true to ourselves as followers of Jesus Christ and, at the same time, relate with openness, understanding and compassion to others who believe and live differently? How do we construct a society that allows us to hold strong convictions while giving others the prerogative to do the same?

To live in today's society, we must learn to engage with people from different religions, cultures and backgrounds, and find ways to live together. Without sacrificing our beliefs or identity, we can learn to respond positively to diversity.

In this issue of *Salvationist*, our editor-in-chief, Major Jim Champ, and assistant editor-in-chief, Geoff Moulton, dialogue with a Jewish rabbi and a Muslim imam in a spirit of respect and openness. It's an opportunity to explore the similarities between Christianity and other monotheistic faith traditions, without glossing over the differences. These interviews allow religious leaders to share their faith in their own words. It's a first step in opening an interfaith dialogue that will enrich our understanding of our neighbours and ourselves.



Rabbi Roy Tanenbaum has spent 40 years in the rabbinate. Active in interfaith dialogue, he's served as chair of the Canadian Council of Christians and Jews in Alberta Region and on the Christian-Jewish Dialogue of Toronto. He represented the Canadian Jewish Congress on the Canadian Christian-Jewish Consultation that is composed of leadership of the various churches and synagogues throughout Canada. Rabbi Tanenbaum was also Jewish representative to the United Church of Canada in the development of their Bearing Faithful Witness document, which deals with the relations between the United Church and the Jewish community, as well as the Roman Catholic Bishops' statement on Jewish-Christian relations.

Geoff Moulton: Rabbi Tanenbaum, what is one thing that you want people of other faiths (or no faith) to better understand about your faith tradition?

Rabbi Roy Tanenbaum: Judaism comes to the world from the point of view of activism, and there's a similarity with The

Salvation Army in this sense. We have a sense of "commanded-ness" from God, and these commandments influence how we live and engage in the world. We don't begin with the proposition that the world imposes itself on us and we have to adjust to it. We begin with the proposition that there's a role for Jews and humanity to play in making this a better world and that God calls us from beyond our own individual viewpoints to a universal, God-centred view of humanity.

Major Jim Champ: It is similar for Christians in that God calls us to live in community. From a Salvation Army perspective, there's a deep-rooted conviction that we're not called to live for ourselves but to live in community with each other and with God.

Tanenbaum: Everyone can pray, and you can pray in a sanctuary, in your home or even on the golf course (I've heard some of those prayers!). But Judaism tells us that it's best to pray in a group. You need a *minyan* as we call it, a minimum of 10 people. When I pray by myself, I can pray fast or slow, I can choose one melody over another. But prayer in a group helps us understand that God wants us to learn how to compromise, to make a community. I must ameliorate my own preferences for style, mode and content. It changes my whole perspective. Maybe I'm forced to pray with somebody I don't like that much, but I realize he prays to the same God that I do. I must acknowledge that there is something more than my individual petition or spirituality.

Champ: How challenging is it to pray with people of other faiths, be it Muslim, Hindu, Sikh or Christian?

Tanenbaum: When I have a service in my synagogue, I believe any Christian can

come into that service and say, "Amen," to every single prayer. There may be some things that Christians would feel are missing, for example we wouldn't be talking about Jesus or addressing our prayers through Jesus, but there isn't anything in the Jewish liturgy that would startle a Christian. It doesn't, however, work the other way. When I walk into a church—and I'm in churches a lot because of the interfaith work that I do—I have to look ahead to see what is being said. I don't like to start a prayer and then say, "Whoops, I can't finish that." There is a lack of parity in that sense. If I can't pray, then I just sit there respectfully. Much Christian liturgy is based on the Psalms and the Hebrew Bible, so I don't find it strange. When I walk into a church, I don't expect them to change, but when there's an interfaith service, I appreciate when everybody works together to create a service that we can all address to God in the same way and all are able to say, "Amen."

Champ: I agree. Our roots are firmly in Judaism, but it's impossible to separate Christianity from Jesus. For us, he is the central figure. Our understanding of Scripture is that Jesus is the Messiah and part of God's greater plan to redeem humanity. What is your tradition, and what do you anticipate? Do Jews still await the Messiah?

Tanenbaum: The role that Jesus plays in Christianity is comparable to the role that Torah plays in Jewish theology. Christians believe God gave his only begotten Son, Jesus, to the world, to bring about the salvation of each individual. In the same way, Jews believe God gave his only begotten Torah, through which, properly applied,

we can bring about redemption of the world.

Now, you might have picked up that I have used two synonyms, "salvation" and "redemption," and if one were to look them up in the dictionary they would probably overlap. But I use salvation when I'm talking about the individual and I use redemption when I'm talking about community and the world. That focuses on your question. In Judaism, the *moshiach* (Messiah) is going to bring about redemption. It's clear to all of us, Christian and Jew alike, that redemption hasn't yet occurred. The world is still divided by bitterness, warfare,

"God is the source of justice and the source of mercy. We don't know how to put those two things together very well"

poverty and all kinds of situations that we haven't learned yet how to master, and that we're still working on. The world is far from redeemed, and that's our standard for Messiah.

Moulton: There's a strong emphasis in Christian teaching on individual salvation. However, I think there's been a shift in Christian thinking back toward the communal aspect of redemption. One of the things that has precipitated this is the focus on the environment, ecology, earth-care,

and so forth, recognizing that we're part of something greater than ourselves. There is a renewed sense that Christ is coming again to redeem the whole of creation.

Tanenbaum: We have a concept in Judaism that's called *tikun olam*, "repairing the world." It means that the world isn't perfect the way that it comes to us, and that we are in partnership with the Divine in the continuing process of creation. Rather than look at creation as something that happened—and God gave the world a slap and it started to spin—we believe that every day creation is renewed. Therefore, we have a role to play within creation, and that what we call "progress" is God-ordained. We have to muddle our way through, much like we muddle our way through parenting and other aspects of our lives, because we don't know the end result. But every day we must struggle to improve. If you walk into a cemetery and see a whole line of granite stones, each one has a name and two dates: a birth and a death. But it's the dash in between the two dates that's the significant piece. Is the world better because this person was here? Of course, I don't think it's only up to what we humans do. That's why, in the end, we need Messiah. We can take it up so far, but we still need that divine assistance. The difference between us and Christians is we believe that the Messiah hasn't arrived yet. You are waiting for the Second Coming, we are waiting for the first.

Moulton: In the Christian Church we struggle with the pressures of secularization, the clash of values with the world, negative media attention and the loss of young people. Do you face similar issues?

Tanenbaum: We're all in the same boat. Nobody can say he has his finger in the dam because the water is seeping through all over the place. I would argue that religion still seems strongest in North America. There are more believers and activity in churches and synagogues here than most other places. We bemoan the fact that we're in dire straits, but if you go to Europe or other places in the Western world, you'll see a lot more secularization, and faith groups are a lot more defensive. When we realize that religion is not spread by force but by teaching, talking and appealing to the mind and heart, then we're going to be successful.

Moulton: Our faith is often shaped by



our understanding of God. What would you characterize as the greatest attributes of God and how do these influence the way you live?

Tanenbaum: God manages to do something that we don't know how to do. God is the source of justice and the source of mercy. We don't know how to put those two things together very well. And so we struggle every day to get the right balance, and we're never sure that we have the right balance. But we know that we need that balance. To me, that's what the prophet Jonah is all about. Jonah is told to go bring a message that in 40 days Nineveh will be overthrown. Jonah doesn't want to go, not because he doesn't want to fulfil the mission, but because he's worried God won't carry it out. He's looking for a world of justice, and he's too much afraid that God is a God of mercy. Sure enough, when the Ninevites repent, and it doesn't happen, he wants to take his life. God says, "Why do you want to take your life?" And Jonah replies that the world didn't play out the way he thought it should. The moment called for justice and God gave mercy. So, it's not right. And then God makes this whole demonstration with the gourd that grows up in one day and disappears the next, and causes Jonah anguish. Then God makes the point that the world, too, requires mercy. Well, we're still working on that. We like mercy for ourselves and justice for the other guy. But we have to get it together.

Champ: It's similar for Christians, when we think of Jesus' teaching to forgive not just seven times but 70 times seven. We have this tension between a just God and a God of grace. Do you see any other parallels between the three monotheistic faiths: Judaism, Christianity and Islam?

Tanenbaum: Yes, all three are very similar. And I think that it's the similarity that gives rise to the pain and hatreds. What I'm really saying is that much of our animosity is born in love, it's born in likeness. In my personal counselling, in my own congregants, I'm frequently confronted with families that hold long-standing grudges. They can't even remember what caused the problem, but no one will take the first step of forgiveness. I ask myself, where does all this come from? You can see it in world affairs, too. The most bitter polemic is not between somebody on the right and somebody on the left, but between two groups on the right or two groups

on the left. That's where they really go for the jugular.

I think the same thing is true in the history of religious relationships. It's the close religions that really go tooth-and-nail, just like family disputes. If somebody down the block does something that I don't like, well, it rolls off my back like water off a duck. But if my own brother or sister does something that irritates, it's an abomination. Why? Because this person grew up in the same house, they nursed on the same milk, they have the same values—how could they? Relations between Christians, Jews and Muslims run the same risk. It's because we're so close that there is opportunity for real hurt and damage.

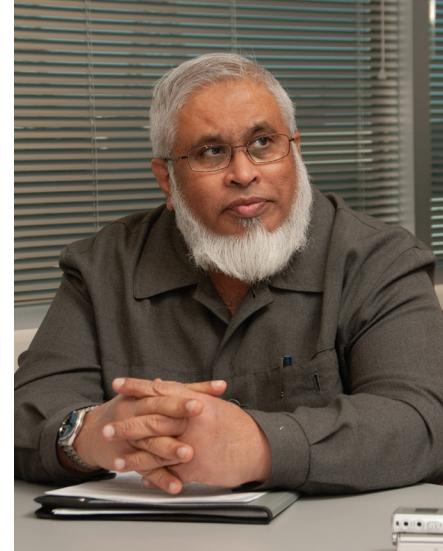
Moulton: Practically speaking, what are some ways that we can encourage people from different faith traditions to get along?

Tanenbaum: Two ways. I think that what we're doing here is good. Dialogue is important, but I think that we can also do things together. We need to find oppor-

"Religion is not spread by force but by teaching, talking and appealing to the mind and heart"

tunities to work side by side on matters of social justice. Our synagogue has been involved in house-building with Habitat for Humanity, which is basically a Christian organization, as well as with the Out of the Cold program for the homeless. That doesn't change who I am. Individuals can do this out of their Jewishness, out of their Christianity and out of their commitment to Islam. I think this kind of co-operation is crucial.

Champ: Which brings us back full circle to our strong sense of community. In The Salvation Army, we have the motto "Heart to God, Hand to Man." You cannot love God and not help your neighbour. For us, faith is really love in action, which knows no boundary in terms of race or ethnic creed. If people are in need then we try to help them, and we believe it's our responsibility and privilege to do so.



Imam Abdul Hai Patel has been serving as imam and community leader for 39 years in Canada. He is director of interfaith relations for the Canadian Council of Imams. He is president of the Ontario Multifaith Council, served as a Commissioner of the Ontario Human Rights Commission from 1999-2005, and is a Muslim chaplain at the University of Toronto and with York Regional Police. He is director of Ansaar Foundation's project for addressing poverty and homelessness in Toronto and the founder and member of several interfaith groups.

Moulton: Imam Patel, what do you want people of other faiths to better understand about your faith tradition?

Imam Adbul Patel: The challenge in any society is for people to truly *know* one another. A lot of misunderstanding can be removed through education. In the post 9-11 period, this is especially important. After 9-11, for the first time people started looking at things and asking, "Who is my neighbour? If it's a Muslim, do I feel threatened by this presence?" The same thing happened during the blackout situation in 2003, although there was less suspicion and more eagerness to help. People were in darkness and they reached out to their neighbours, asking, "Does anyone need help?" Both events caused people to look beyond their own lives, but the reactions were very different. We need to reach out with trust and openness, not suspicion.

Champ: Do you feel we're making progress?

Patel: In Canada we have made a lot of progress. We're ahead of many countries. Recently, former British Prime Minister

Tony Blair came to Canada to mobilize the interfaith community to combat malaria in Africa. Canadian faith leaders have been coming together for a number of years in different forums, and especially in the post 9-11 period there have been many interfaith activities. It's only in Canada, I say with pride, that we can recite each others' Scriptures in different places of worship. I've recited the Qur'an in Hindu temples, synagogues and Sikh gurdwaras. The beauty of Canada is that we have such an openness of understanding. But we still have a long way to go to remove a lot of misunderstandings that exist among the faith communities.

Champ: What do you think is the most misunderstood part of Islam?

Patel: It varies from time to time. Before 9-11, many people believed polygamy was compulsory for Muslims. That was a misunderstanding. And there were other stereotypes, such as women have no rights. In the post 9-11 period, people started associating Islam with violence and thinking that every Muslim is a terrorist. But the word Islam means "peace," and a Muslim greeting is *Salaam alaykum*, "peace be with you." How can a religion that means peace be exhorting people to violence? The Qur'an is very clear on this divine intention. It says that whoever kills one human being, it is as if he or she has killed the whole of humanity, and whoever saves one person, it is as if he or she has saved the whole of humanity. There is no religious basis for committing violence of this nature, these acts of terrorism.

Champ: There is a lot of fear when people don't understand.

Patel: That's right. The fear comes from different angles. There is the fear of having another tradition imposed on me, the fear of losing my own tradition. If we learn to accept the cultural differences then we can accept the faith differences as well. Canada is the most multicultural country in the world at the moment. People from all parts of the world have been accepted here.

Moulton: Is it fair to say that when any faith—Christian, Muslim or Jewish—becomes radicalized, there's a danger of violence, prejudice and backlash? What do you say to your people to assure or encourage them in such a climate?

Patel: It's a challenge for any faith leader

to show their people that, yes, they are safe in this country, that there is nothing to fear, that they won't lose their identity. We just need to share our heritage, knowledge and faith with others so that people understand. Education can only happen by interacting with others.

Champ: What challenges are your young people facing in terms of maintaining their faith and their identity in the Muslim community?

***"Prayer is a way of
life in Islam.
Everything you do is
worship"***

Patel: The Muslim community here is not homogeneous. We have people from all different parts of the world, such as from Pacific Rim countries, the Middle East, former Soviet Republics, Africa, the Caribbean islands and South America. We have such a diversity and a lot of culture is embedded in people's faith and practices. Identity is a big challenge. A number of young people live with a dual identity. They think that for them to be accepted among their friends, they have to be one of them. There is peer pressure. So they could be Mohammed at home and "Moe" outside. Or Miriam at home and "Mary" outside. They live two lives.

This highlights the importance of education. Much of the teaching happens in

the home. I was part of the group that organized the first children's Islamic after-school education classes in Toronto. But most Muslim children go to public schools and grow up with a mixed identity. We don't have Islamic private schools like the Jewish or Christian communities.

Champ: By setting up special cultural schools, I guess every faith tradition has its own segregated system whereby it teaches and passes on its values. Do you feel that there is a clash with your values within the public education system?

Patel: There is, and because Christianity has been the dominant faith in Canada, many Muslim parents feel that their values are neutralized in the school system. That's why some want to have their own schools. Practices such as singing Christmas carols or celebrating Halloween do not mesh with our beliefs. There is a clash of values, but it's also the drug culture, the rock music culture and the gang culture in the school system—these are things to be feared more than anything else.

Champ: As Christian parents we share those concerns. How important is it for people from different faith backgrounds to build relationships with each other? What are ways that you see this happening?

Patel: My children and other children are educated side by side at schools, universities and colleges, and they know more about their friends' traditions than their parents do. For example, there was a time when people didn't know what *halal* was. Now many young people have learned from their friends that *halal* is ritually



slaughtered meat. Even in workplaces, people know each other's traditions much more than before, so women who wear a *hijab* are now commonplace.

Champ: You've talked about the opportunity to pray in different forums and to share your faith more widely. How do people from different religious backgrounds participate together in the community?

Patel: There's more reaching out to other communities nowadays. For example, when Pope John Paul II came to Toronto for World Youth Day in 2002, I represented the Muslim community on the organizing committee. For the first time, the Muslim-Catholic dialogue was part of the World Youth Day program. One hundred and fifty Catholic youth from around the world and 150 Muslim youth from the Toronto area participated in interfaith dialogue. As well, Muslim communities opened their homes and places of worship to house many delegates.

Recently, we made joint representation with the Jewish community to the House of Commons committee on matters affecting our faith, such as ritual slaughter and circumcision, so we have worked together on different aspects. The former Anglican archbishop, Terry Finlay, is a good friend of mine, and we walked together on University Avenue the day after 9-11 after attending a memorial service at the University of Toronto.

At street-level, some of the local mosques have programs and relationships with local churches and other places of worship. Neighbours build relations on their own initiative. They know each other's traditions, celebrate together, so that goes on and that's all undocumented.

Champ: The roots of the Christian, Muslim and Jewish faiths can be traced back to Abraham. There are parallels that exist between our sacred writings. Of course there are distinct differences, but there is a lot of synergy in what we believe.

Patel: Yes, this is what we build our relations on, our commonalities. Abrahamic faiths have the same origin, and many Muslims accept the Bible and Torah as divinely revealed books as well. We have a common tradition of beliefs, but there are differences, no doubt about it. Those differences have been there for many years, but increasingly we are willing to acknowledge that we are all human beings and we must learn to live together. Whereas

before we were uncomfortable sitting with each other, we now come together in the name of humanity. And if we can promote human values, that is part of the faith values as well.

Moulton: What role does prayer play in your faith tradition? How is it distinct?

Patel: Prayer is a way of life in Islam. Everything you do is worship. That means earning a living is worship, playing a role as a father or husband is worship, even removing obstacles from the road for people to pass is an act of worship. But then there is ritual worship as well. We are required to pray five times a day, fast one month in a year from dawn to dusk, give compulsory charity and make the pilgrimage to Mecca if possible. The other act of worship is your interpersonal relations, which is observing the rights of your fellow

*"The Qur'an tells
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into different nations
and tribes so we may
know one another.
God wants us to
co-exist"*

human beings. Your moral conduct must conform to the divine principles—that includes dietary regulations, dress code, behaviour, respect for elders, and so on.

Champ: As Christians, we also view the way that we live and the things that we do as part of our service to God. We do not separate Sunday, our day of worship, with what happens Monday through Saturday. There is a need for our actions to match our words.

Moulton: What does salvation or redemption mean in terms of the Islamic faith?

Patel: Salvation and redemption—what Muslim life revolves around—is that you are here temporarily and you are going to die and meet God again through resurrection. There is an afterlife where you will be accountable for your deeds, good or bad. Your good acts in this world erase

your bad acts, so you redeem yourself by doing good things and, at the same time, by confession to God and repentance. There is heaven and hell in the hereafter, and we will all be accountable to God on the day of judgment. Salvation depends on whether you have faith in God, number one, then on whether you have done good deeds, worshipped well and lived your life properly.

Moulton: Does that ever precipitate an anxiety or fear among some Muslims who may wonder, "Have I done enough?"

Patel: Yes, often the question is posed, "Am I ready to meet God?" I must try to live a pure life that is acceptable to God. We hope and trust in God's mercy.

Champ: In the Christian faith, we believe in a God of grace. For us, there aren't enough good works in the world to earn one's way into Heaven. But there is a sense in Islam in which you also live a life of faith. What is the end result? Is there a distinct Muslim eschatology?

Patel: Yes, the world will come to an end when there is no one left who believes in God. God will not destroy the world as long as there is one believer. In the affairs of this world there is injustice, rampant chaos, confusion, no law and order. God will bring all that evil to an end, but nobody knows when that end will come.

Moulton: Christians, too, anticipate a resurrection, based on Christ's atoning work. How does your understanding of God impact the way you live in the here and now?

Patel: We believe that God has 99 attributes, everything from sustainer to merciful to manager of the world. God is a unique being, which is why the word Allah is used, because it is genderless. God is neither male nor female. The Qur'an tells how God created us into different nations and tribes so we may know one another. God wants us to co-exist. That includes sharing resources, sharing space, respecting the environment, looking after each other, social justice. For example, through our Ansaar Foundation we have worked closely with The Salvation Army's Maxwell Meighen Centre and other Toronto shelters, volunteering with the homeless on a regular basis. It's just another opportunity for our faiths to work together. 

Do You Have a Secret?

Some things should never be kept quiet

by Clint Houlbrook

Editor, *SendTheFire.ca*, THQ Corps Ministries

I have to tell you a secret, but you must promise not to tell anyone else. I used to be afraid to go to the bathroom. I grew up in Golden, B.C., 15 kilometres out of town in a shack on the side of a mountain. We didn't have running water until I was in Grade 10. When you had to "go," there were two options. Being a guy, as long as I was six metres or more from the front door, I could just go number one. Number two was trickier. It meant that I had to dress accordingly (toque, mitts, boots and jacket in the winter) and walk down the path to the outhouse. The night trips scared me. I was in the mountains, away from the house in the dark, sitting on a seat hovering over a black hole. I used to be afraid that the outhouse witch would grab me and pull me into the hole!

Perhaps you're wishing I had kept this a secret. What's yours? Many people's secrets aren't funny like mine. They reflect how we truly feel about ourselves or things that have happened to us that we're afraid or ashamed to tell others about. Addictions, incest, rape,

Sharing your secret is the first step in breaking its grip on you

abuse, cutting and eating disorders are just some of the things that should never be kept quiet.

Secret Society

In some ways, we live in a secret society. We place a high value on performance, being perfect and having everything together. If we meet that standard we are accepted, but if we don't, we are mocked and people talk about us. Letting people know what's really going on in our lives is too humiliating. We prefer to keep it to ourselves. Has this secretive culture crept into our faith communities?

Burdened by Shame

In speaking at youth retreats, facilitating youth leadership

experiences and running an interactive youth website, I have learned that many of our young people are carrying painful secrets. Secrets such as, "I had sex and now I'm worried that I might be a dad," "I've been sexually abused," "I'm addicted to Internet porn," "I think I'm gay," "I think about killing myself" and "I can't stop doing drugs." By keeping these things secret, our youth are being burdened unnecessarily by shame and guilt. What can we do to help them?

Hope and Healing

Hope and healing are possible through sharing our secrets. A high school in my community recognizes the destructive nature of hiding these kinds of secrets and is taking action to address them. They provide a box in which students can anonymously place their written "secrets." Eventually they are all posted on a school wall. The number of participants and what they are sharing surprises me.

It seems that telling your secret to someone you trust is the first step in breaking its grip on you. From my own experience of providing opportunities for young people to openly share and in making myself approachable, I think this process is crucial for our faith communities.

Jesus heals our wounds as we share our secrets with one another in the safety of our church fellowship. How can we best meet this challenge in our respective church environments? S

Ideas for Creating Non-Secret Communities

- Encourage young people to write their secrets on a slip of paper and put them in a box. Pray over the box, keeping the contents anonymous and confidential
- Be approachable and figure out how to share openly and transparently in your gatherings (corporate and small group)
- Get permission to share stories of people who have revealed secrets and have found healing and hope
- In a small group or book club, read and discuss *Secret Survivors*, by Jen Howver and Megan Hutchinson
- Encourage people to write their own secret survivor story. See SendTheFire.ca/downloads/resources/WriteMySurvivorStory.pdf
- Connect with Clint on MSN or send an email to stf@sendthefire.ca

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Eight is Enough

The birth of octuplets raises new questions about high-risk multiple pregnancies



In this Salvationist series, Dr. James Read, Executive Director of The Salvation Army Ethics Centre in Winnipeg, and Captain Amy Reardon, Editor of Young Salvationist, U.S.A. National Headquarters, dialogue about moral and ethical issues.

Dear Amy,

So, what do you think of Nadya Suleman? She's the mother who gave birth to octuplets. Eight babies all at once! And six more at home!! All seven years old or younger!!! (Where should I stop with the exclamation marks?)

Not that I think large families are necessarily a bad thing. My father was the youngest of eight; my mother-in-law the youngest of 11. Everyone seems to have turned out OK. I am the oldest of six. The first four of us were born in less than five years. My redhead mother, who herself was one of five, only half-jokingly said she wanted 25 redhead grandchildren.

I recall a man who quoted Psalm 127:3-5 whenever he gave his testimony: "Children are a gift of the Lord.... How blessed is the man whose quiver is full of them" (NASB). I would chuckle and wonder whether his wife felt the same way. When we take the modern approach of limiting our families to two children or less (the Canadian norm now), it's hard to say we're following the example of biblical forebears.

All the same—octuplets? The first news

reports were breathless with amazement at the medical achievement. It was only the second time in American history. You had to know that a fertility clinic was somewhere in the background. I immediately wondered about the ethics of an obstetrician who would implant so many fertilized ova at once. I think it's irresponsible, given the high risk that multiple pregnancies

the loneliness she experienced as an only child. Those motives aren't unworthy. But having 14 children seems so over-the-top that people are wondering whether it was really "baby greed" that motivated her or a desire to become famous and rich off her "litter." Was she really thinking of her children's well-being when she planned for them to be raised without a father?

Jim

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impose on the mother and the developing babies. Nadya reportedly refused what is euphemistically called "fetal reduction"—aborting some of the unborn babies to give the rest a better chance. There's something commendable in that, I suppose, but it's no defence of the medical professionals who put her in that position.

What was she thinking when she asked for the in vitro fertilization (IVF) treatment? And who was she thinking about? Nadya says she grew up just wanting to be a mom and to save her children from

Dear Jim,

Everyone who knows Nadya Suleman says she's a doting mother. If that's the case, I doubt she was motivated by money or fame. But what did drive her? Some say she is inspired by Angelina Jolie, who has many children. (She has been accused of altering her appearance to look like Jolie, though she denies it.)

Whatever the case, I think that any single, financially disadvantaged person who would choose to have so many children has some kind of emotional problem. I can hardly understand her decision to have the first six kids, let alone adding another eight.

Nadya used an IVF process, whereby six of her eggs were fertilized in a laboratory by a donor's sperm. Two of them eventually split, producing eight babies. Although I don't agree with her approach to family planning, I think she made a morally responsible decision not to dispose of the extra ova.

It's the age-old question of "When does life begin?" I've always assumed life begins

at fertilization. Under that conviction, I'd have to applaud Nadya for having the courage to have every egg implanted, as opposed to allowing some to be discarded. If it was life, it was life.

We agree that she shouldn't have put herself in this position in the first place. But there she was, in a clinic or lab or whatever, with six fertilized eggs. Hindsight proves that not only was each egg a potential life, they turned out to equal eight lives. Real people. Some may say Nadya forced God's hand. But I believe that the success of the procedure was still God's choice.

None of us knows for sure when life begins. Personally, I think that, if we err, we should err on the side of life. I believe that God values life more than anything else. After all, eternal life is the great gift he offers us.

Of course, by having all the ova implanted, Nadya risked her own health. Normally, I would say that if she wants to take her life in her hands, that's her business. But not if she already has six fatherless children at home depending on her!

Jim, when your kids lived at home, didn't you do everything in your power to take care of yourself so your kids wouldn't lose you? If Nadya had chosen to implant one or two eggs, she would have been at little risk. But the remaining fertilized ova would have been lost. So, which is of more value: Nadya's life or the lives of the unborn babies?

In the scenario she created, I still think she did the right thing. But she should never have put herself in that position to begin with.

By God's choice, all of the babies and mom are alive and well. Now what?

Amy

Dear Amy,

Now what, indeed. Now what for the children? And for Nadya? On top of her own physical, psychological and financial issues, she's got relationship issues with her parents, who are exhausted. And she has the public to deal with. One of the things that has troubled me about this story is the way complete strangers have turned on Nadya with their biting, angry comments. It's as though somehow they've been victimized by Nadya's decisions.

Bill O'Reilly of Fox News went ballistic. Nadya's publicist told *Dr. Phil* she quit because she started getting death threats. A lawyer on CBS's *Early Show* said, "There has

to be some questions about whether or not a woman who's receiving over \$150,000 in disability payments is really authorized to receive those payments if she's too disabled to work but not too disabled to have at least half a dozen children."

I know the people saying these things may not be the same as those who gushed in amazement at a medical marvel the week the octuplets were born, but the speed with which public sentiment turned sure makes you think of the week between Jesus' triumphal entry and his Crucifixion, doesn't it? Crowds can be very fickle.

We can also be judgmental when it comes to money. Feeding, clothing, sheltering and educating these children is a serious, long-term proposition. But I get the feeling that people would not be spewing hateful comments if Nadya were a banker who had millions of her own money—even if that money came in the form of a bonus for having sold subprime

The six eggs in those Petri dishes became eight people. Which of them should have been thrown out?

mortgages. I'd guess that Salvation Army officers see plenty of judgmental attitudes toward those who draw disability pensions or depend on social assistance.

Finances might be easier if the "sperm donor" came forward to help. Do you think he should? Until he does, you can hardly call him the children's father. I feel quite strongly that they need a father, and not just as a revenue source. Roman Catholic teaching says children have a right to be fathered by the man who is the source of their genetic make-up. I wouldn't put it quite like that, but I do think that donating sperm carries ongoing ethical responsibilities that donating money lacks.

I think we may disagree about whether it would have been wrong for Nadya not to implant the embryos. Are unimplanted embryos really like abandoned babies left on the doorstep? Is discarding them tantamount to taking a life?

Jim

Dear Jim,

I think discarding embryos may be tantamount to taking a life. The six eggs in those Petri dishes became eight people. Which of them should have been thrown out?

While I'm convinced that it was right for Nadya to have all the embryos implanted, I can understand people's frustration. American tax payers must foot her bills. People who might have had more children if they thought they could afford them must now pay for her brood. I'm really curious about how Nadya afforded the IVF—a very costly procedure—in the first place.

Even so, this public tongue-lashing is just too much. I'm no psychologist, but I'd wager that lambasting Nadya will only increase the dysfunctionality in that home, which would decrease the chances of those 14 individuals growing into healthy, contributing citizens.

Those who are decrying this whole thing in the shrillest tones are defeating their own purpose. They want people to act responsibly. But as they stigmatize the person who acted irresponsibly, they produce an environment for raising more dysfunctional adults.

There was a man who declared himself the octuplets' sperm donor, and signalled a desire to be involved in the lives of the children. But Nadya flatly denied that he was the donor. I rather doubt that most sperm donors are interested in parenting. In this case, however, the situation may provoke some sense of responsibility.

I'm bothered by the Roman Catholic teaching you mentioned. Just because a boy who has hit puberty is biologically equipped to father a child, does that mean he's emotionally equipped? What kind of father would he make if he were disinterested in the child? I would much rather a child had no father than one who responded with bitterness or ambivalence. Such emotions can readily lead to abuse.

I agree that those children need a father. To me, the perfect solution would be if Nadya fell in love and married a caring man who didn't mind taking on 14 children. Rather than wait around for that, however, I hope she is or will become involved with a church that will do what the body of Christ does best: minister to those in need.

Amy S

A New Day Dawns

Toronto Harbour Light grows to meet new needs in Canada's largest city

by Major Ken Smith, Assistant to the Territorial Secretary for Music and Gospel Arts, THQ Corps Ministries



For more than four decades, the familiar sight of The Salvation Army's lighthouse on the corner of Jarvis and Shuter Streets in Toronto stood as a beacon of hope to those in despair. Thousands whose lives were torn apart by the devastating consequences of alcohol and drug addiction looked to the Toronto Harbour Light to help them steer a straight course to sobriety, stability and serenity. Miracles of God's grace were witnessed as lives were changed through the healing power of Christ and the faithful ministry of a host of trained counsellors and support staff.

This month, after several years of planning, fundraising, temporary relocation and costly construction, a new state-of-the-art facility will be officially opened to accommodate the growing need for this ongoing and much-needed Army ministry. The new building, to be known as Toronto Harbour Light Ministries, will encompass a wide range of activities that demonstrate how the Harbour Light Corps has moved on from its foundations as a residential addictions treatment centre.

Restoring Broken Lives

From its earliest days in London, England, The Salvation Army realized the need of ministering to those whose lives had been negatively impacted by the effects of alcohol. This resolve remains at the heart of the Army's Harbour Light ministry as it seeks to restore broken lives and offer physical and spiritual restoration—something it's been doing on the streets of Toronto for more than half a century.

Recent years, however, have brought a shift in focus. With the

Cpt Andrew Morgan with immigrant and refugee services staff in the new chapel during its construction

closure of other downtown Army ministries, the renamed Harbour Light Community Church has become a spiritual home for many in the inner-city core. Captain Andrew Morgan, former corps officer and now executive director, acknowledges this change. "We still offer addictions treatment," he admits, "but a new day has dawned. Through strategic partnerships within the downtown community, we also offer a 365-days-a-year breakfast ministry to those living on the city streets, ESL courses for new immigrants and a transitional housing program designed to help people get back on their feet and learn basic life skills while looking for permanent accommodation."

Each of these components has been operating semi-independently for some time out of different facilities. With the opening of the new building later this month, for the first time they will all come under one roof. Morgan acknowledges that this won't be an easy transition but says it is a positive step forward. "It's all about integrated mission," he comments. "We have to be on the same page in terms of goals and what we want to accomplish. If all we do is integrated ministry (i.e. bringing separate ministry units together under one roof) it will be less effective, but by moving toward integrated mission (moving forward with the same goals) we can help build the Kingdom of God together."



Part of that transition is a new wave of outreach extending into Moss Park, where corps members and volunteers from Harbour Light are now holding weekly Bible studies, women's groups and children's programs. "If you were to ask residents in downtown Toronto about the Harbour Light," says Morgan, "you'd find a variety of responses. Some would primarily identify it as the place they go to church on Sunday. Others know it as the place they go to learn English or where they send their kids to Sunday school. We have moved on from being a residential addictions treatment facility, although that's still at the core of many of our activities."

Changing With the Times

To facilitate this ever-expanding ministry and its various satellite ventures, Salvation Army administration decided to move

ahead with a proposal for a new, larger facility to replace the existing building that had stood since 1961. Money for the \$30-million project was raised through a capital campaign, city building permits were obtained, and in October 2004, staff and clients, along with members of Harbour Light Corps, vacated the premises and moved into temporary accom-

modations. Residents and staff moved into the new building in March, and on May 22 it will be officially opened by Commissioner William W. Francis, territorial commander.

The facility will bring together four main ministry components. These include an 85-bed residential substance abuse treatment program, a transitional housing complex with 98 bachelor apartments, the Toronto Harbour Light Community Church and Salvation Army immigrant and refugee services.

This bold, new venture heralds the dawning of a new day. For residents of Toronto's inner city, the light still stands as a beacon of hope pointing the way to Christ. Long may it continue.

Watch for a report and photos of the official opening on Salvationist.ca 

*"By moving
toward integrated
mission we can help
build the Kingdom of
God together"*

Toronto Harbour Light—A Brief History



The familiar lighthouse at the corner of Jarvis and Shuter Streets stood as a beacon of hope for many years

Following the opening of Vancouver Harbour Light in 1953—the first of its kind in Canada—Major and Mrs. Josh Monk were appointed in 1954 to research the possibility of opening a similar work in Toronto. In December of that year, the Toronto Harbour Light Corps was officially opened in a renovated building at 280 Queen Street East. Housing capacity was limited to five men plus a night watchman. The four-fold program included classes in physical and spiritual rehabilitation and group therapy discussions.

The ministry expanded so quickly that more accommodations were soon needed and, in January 1961, a new centre was opened at 160 Jarvis Street. With a capacity of 85 beds, the new location

allowed staff to minister to a growing clientele. Since that time, thousands of men have benefited from the program and achieved a life of contented sobriety. Many more have attended the gospel services held up to four times a week, afterwards enjoying a hot meal or bowl of soup before heading back to life on the streets.

The work at Jarvis Street soon revealed that after many years of heavy drinking, some men required a longer period of rehabilitation. In 1966, the Army purchased an 80-hectare farm near Glencairn, Ont. Christened Hope Acres, the facility was converted into a series of workshops, enabling the men to update neglected trade skills and allowing them to benefit from a much longer time of group therapy and personal counselling.

Further expansion in Toronto came with the opening of the Queen Street West site in 1968, serving up to 80 unemployed men, as well as seniors unable to cope with the rising cost of living.

As early as the 1980s, discussion began about the need for a new facility to accommodate the ever-expanding Harbour Light ministry. Operating as a full-fledged Salvation Army corps, activities such as Sunday school and women's ministries were taking place. Former clients who had graduated from the treatment program, along with their wives and families, were being enrolled as soldiers and taking prominent leadership roles. New growth necessitated

an enlarged facility that will provide for all these needs and more.



Over the years, many have come to faith in Christ through the residential addictions treatment program



An Inward Imperative

God still needs men and women to give their lives in full-time service

by General Bramwell H. Tillsley (Rtd)

I am writing this article from the perspective of a retired Salvation Army officer. Retirement is not a time to be put out to pasture, but an opportunity for spending more time with the Shepherd. It also permits you to reflect on past years. Sometimes I am asked, "If you had life to live over again, would you follow the same path?" Without hesitation I reply, "Absolutely." The path has not always been smooth—the way of Christ is still the way of the cross—but it has been the most challenging and fulfilling experience I ever could have imagined.

As a teenager, I found myself seeking God's plan for my life. I believed God had a plan for every life (see Jeremiah 29:11), but what was his plan for me? My personal desire was to enter law school or the teaching profession, but I realized the danger of confusing my desires with the will of God. I needed to heed the words of Proverbs 3:5-6. "Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge him, and he shall direct your paths" (NKJV).

God's Call

Because I believed in the priesthood of all believers, I knew that generally God calls all his people to various acts of service for him. But I had heard officers speak of their specific call to Salvation Army officership. What I didn't fully realize was that God has many ways of calling his people.

Sometimes God speaks directly, in tones clear and unmistakable—"This is the way; walk in it" (see Isaiah 30:21). But I had not experienced such a call. Someone then suggested that God can speak in terms of human need.

General Bramwell Booth wrote, "The great needs of the world [and] its lost condition is a sufficient call for anyone who has the opportunity to respond."

Light of the World. Immediately the words associated with the music came to mind. "O Jesus, I have promised to serve thee to the end" (SASB 862). I then found myself with several hundred others kneeling in the aisle, rededicating my life to Christ. But how was this to be worked out?

Several weeks later, during a cadets' campaign at my home corps, an inner conviction, perhaps aided by some of God's people, revealed that my total commitment could best be expressed through officership. It was not a "blinding light" experience, but the certainty that this was destiny, or as Henri Nouwen put it, "an inward imperative."

Our Response

Equally important as the call must be our response. Charles Lamb tells of a young man named Samuel le Grice. In his life there were three stages: 1. When he was young, people said, "He will do something." 2. As he grew older, people said, "He could do something if he tried." 3. In old age, people remarked, "He might have done something if he liked."

John Greenleaf Whittier wrote: "Of all sad words of tongue or pen, the saddest are these: It might have been!"

What about the future of The Salvation Army?

Andrew Carnegie, the famous Scotsman who built a gigantic financial empire in coal, iron and steel, was once questioned concerning the future of his far-flung industrial enterprises. He replied, "You can take from me my machinery, my money, my materials. But if you will leave me my men, I will build it all again."

It has been said that God's method is a man or a woman. He, too, says, "Give me the right men and women and I will build it all again."

Should that person be you? S

God has many ways of calling his people

Because of my understanding of Christian stewardship, I realized that the whole of my life belonged to God. How could I best allow God to work out his plan for my life? In 1950, I was privileged to attend the International Youth Congress in London, England. Sitting in the Royal Albert Hall during the final meeting, I listened as the International Staff Band played Dean Goffin's selection, *The*

An Army of Salvation

Salvationists should understand and celebrate their unique identity and distinctiveness

by Lt-Colonel Richard Munn

Principal, International College for Officers and Centre for Spiritual Life Development



Two centuries ago, William Booth, a Methodist minister preaching in the east end of London, England, had a vision that would impact every corner of the globe. His small Christian Mission became The Salvation Army and expanded its influence internationally. First Wales and Scotland, then outside Great Britain to the United States, Australia, France and Canada. Within 18 years, William Booth had sent pioneers to countries such as India, Sri Lanka and South Africa. Today, The Salvation Army is serving in 117 countries.

But what makes The Salvation Army unique? As one part of the universal Church of Jesus Christ, how are we distinct from other Christian traditions and denominations?

Doctrine of Salvation

Salvationists embrace the call to salvation by grace through faith in our Lord Jesus Christ. Salvation is so important to us that we have incorporated the word into our very name and the theme forms the fulcrum of our 11 doctrines. Every soldier (member) gives testimony to their personal salvation experience, and the entire thrust of the Movement exists to see people come to salvation.

Our Founder, William Booth, said it best: "We are a salvation people—this is our specialty—getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more ... We believe the world

needs it, and that this alone will set it right."

We cherish the belief that "whosoever will may be saved." This grand truth has been proven innumerable times as individuals forgotten by society in general, and overlooked by the Church in particular, have found and followed Christ through the Army.

Other symbolism further reinforces this motif: the cross is the centre of the Army crest; the mercy seat (altar) is the focal point of a Salvation Army hall; and the call to pray at that altar is the high point of our worship. Officers regularly "preach for a decision" and nothing will lift the morale of corps more than an individual getting saved.

The gospel section is the largest portion of *The Song Book of The Salvation Army*. At the heart of this section stands the Founder's song:

*O boundless salvation! deep ocean of love,
O fullness of mercy, Christ brought from above,
The whole world redeeming, so rich and so free,
Now flowing for all men, come, roll over me! (SASB 298)*

To this all Salvationists resound, "Amen!"

Militancy

Certainly the most distinguishing aspect of The Salvation Army within the Christian

Church is our "quasi-military" organizational structure. The accompanying symbolism and imagery truly reflect that we are an army. Military motifs permeate our Movement with our uniforms, ranks, flags, crest and shield.

These symbols, however, are simply the form of the Army. If we do not view the rich biblical imagery regarding spiritual warfare as a reality to be engaged, we will miss the true militant spirit of The Salvation Army. From the Old Testament depictions of God's people capturing the land of Canaan from the evil grip of Baal to the New Testament image of Christians wearing the spiritual armour of God, there are numerous references to our spiritual lives as ones of raging conflict with the forces of evil. This is the driving force of Salvationism and revolutionizes the manner in which we perceive our spirituality and role in the Church.

In practical terms, this means The Salvation Army engages in service where spiritual warfare is toughest and where evil is most rampant. Whether it is the vice and squalor of an urban ghetto or the catastrophe of a natural disaster, the Army is mobilized as a Christian presence.

Salvationists are under no illusion regarding the enormity of the strife. From the moment individuals become soldiers and sign their Soldier's Covenants until the day they are promoted to Glory, there is righteous warfare to be waged.

Social Ministry

In the eyes of the public, it is the social



Entitled *With Heart to God and Hand to Man*, artist Rosa Branson's painting depicts the international work of The Salvation Army

ministry of The Salvation Army that is most readily recognized. This expression of our faith is all-encompassing, creative and professional.

At the heart of this compassionate ministry is the cherished belief that in reaching out to the hungry, thirsty, lonely, naked, sick and imprisoned, we are actually reaching out to Christ himself. Salvationists see Jesus in the homeless shelter, in the alcoholic rehabilitation centre and in our community and family services.

This diversity is an expression of the holistic gospel in which The Salvation Army so passionately believes. The spiritual and social aspects of the Christian gospel combine to form an integrated ministry. We believe that it is artificial and unscriptural to separate the two.

General Frederick Coutts articulated this holistic concept of social work and evangelical work: "It is not that these are two distinct entities which could operate one without the other. They are but two activities of the one and the same salvation which is concerned with the total redemption of man. Both rely upon the same grace. Both are inspired with the same motive. Both have the same end in mind. And as the gospel has joined them together we do not propose to put them asunder."

World Mission

Another distinctive feature is our sense of global mission. While many churches have a missionary society, and some denominations are specifically committed to missions, The Salvation Army uniquely fuses local culture with world mission. Every member automatically becomes part of an international Movement. The Salvation Army is active in 117 countries, proclaiming the gospel in more than 175 languages.

A key principle to our unity through diversity is the active encouragement for each ethnic group to express Salvationism through worship and service that is culturally natural to them. It is a thrilling sight at an international congress to witness the multicultural dimension of The Salvation Army. At such a gathering one sees a true representation of the Kingdom of Heaven.

Worship

The Salvation Army does many things in the name of Christ throughout the week, but the call to worship is the high point. The weekly gathering of Salvationist congregations in worship provides the spiritual energy and focus for every other expression of the gospel.

Scripture paints a picture of worship that includes both private introspection

and exuberant community celebration. The pageantry of flags and the fanfare of brass join with spontaneous acts of hand-clapping and the tambourine in joyful expressions of worship. On other occasions quiet prayer and reflective meditation are more appropriate.

The Salvation Army combines rich ceremony with down-to-earth practicality. The enrolment of soldiers or the commissioning of officers are dignified liturgical acts. The same participants, however, are equally ready to lead devotions around a summer campfire or pray with a seeker at an open-air meeting.

The focal point of the Salvation Army corps is the altar. The mercy seat is a physical location where people can meet with God to receive the graces of salvation and sanctification.

Salvationists covet regular worship as vital to personal Christian growth. From this "heart to God" comes the motivation to stretch out a "hand to man."

Doctrine of Holiness

The Salvation Army is a vital expression of the holiness movement that originates from the theology of John Wesley. Scriptural holiness is such a distinguishing feature of our Movement that our 10th doctrine is the only one phrased entirely in the

words of Scripture. The holiness section of our songbook is recognized as a definitive collection of such hymns. The central worship event of the local corps is known as the holiness meeting.

The Salvation Army's teaching on holiness is breathtaking in its scope and adds dynamism to the spiritual life of the believer. It is captured in our motto as "Blood and Fire!" Blood for salvation available through atoning the death of Christ; fire for the energizing contagion of the Holy Spirit!

It is important to note that the grace of sanctification continues the grace of salvation. Salvation emphasizes forgiveness for sins; sanctification emphasizes empowerment for spiritual growth. The first grace entails the past, the second accentuates the future. A stirring Salvation Army distinction is the conviction that this grace is for all believers.

Entire sanctification can be misunderstood as sinless perfection or freedom from temptation and trials. This is unfortunate, as it can lead to religious neurosis. The emphasis is more on perfect love in which the Holy Spirit dwells in his fullness. It is the work of God and impossible to attain by human effort. It is a necessary work and not considered optional.

Sanctifying grace is received in the same manner as saving grace. We recognize the need for God to work again in our lives and realize that the Holy Spirit is available to us. We confess sin and by faith commit ourselves fully to accept God's grace.

The beautiful thing is that holy living need not be caricatured, but is to be expressed through our unique personality. The whole person will be changed, but we will remain! This remarkable distinctive teaches that purity of heart and life can be fully experienced on earth. We are to be "blameless unto the coming of our Lord Jesus Christ." Perfect love is for the here and now, not at some point later in Heaven!

Holy living is revolutionary indeed. It transforms the world as we know it. The prayer of young William Booth, "God shall have all there is of me," demonstrates the power of God's holiness. From such consecration The Salvation Army was born.

Position on the Sacraments

The Salvation Army does not formally observe the sacraments as part of its faith and practice. This truly is a theological distinctive. Our perspective is rich in history and content, and provides an opportunity for Salvationists to engage in dialogue with

both Christians and non-believers.

The issue is complex and has been questioned within and outside The Salvation Army. The task is to continue exploring the richness of the subject and use the ensuing exchange of ideas as the basis for deeper faith in Christ.

The scriptural basis for our position is rooted in the conviction that Jesus Christ came to offer humankind new life in him alone. There is strong evidence in Scripture

*Holy living is
revolutionary indeed.
It transforms the world
as we know it*

that Jesus opposed religious ceremony as an end in itself. It is considered a misinterpretation to believe that he would institute additional religious ritual.

With regard to tradition, the Army views itself as providing a distinctive witness to the universal Church concerning the non-observance of sacraments. Salvationists stand as a reminder to the Church that grace is mediated from Christ, not Christ and prescribed ceremony.

Church history has demonstrated that ritual can become an end in itself, devoid of spiritual meaning. Fixed ceremony has resulted in painful division and early Salvationists saw this issue as a hindrance to the greater mission of evangelism.

Salvationists respect fellow believers for whom the sacraments are a means of grace. We recognize that we are very much in the minority. We believe, however, that our position enriches rather than diminishes the universality of the Christian message.

Women in Ministry

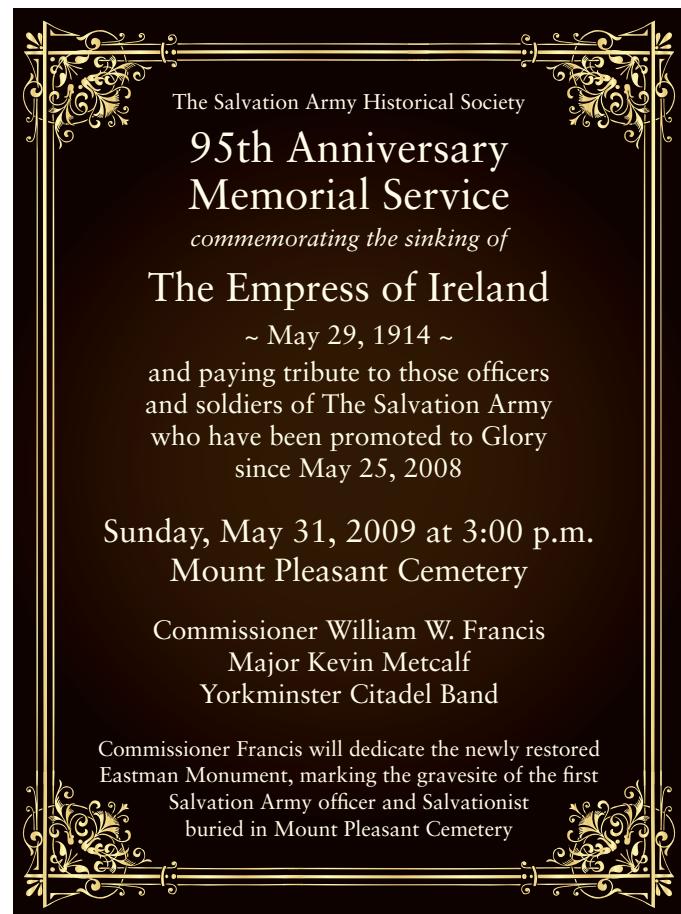
While many denominations grapple today with the role of women in ministry, the Army has commissioned and ordained women since its inception. We have been a pioneer in this regard. The role of women in the growth and development of The Salvation Army is inestimable.

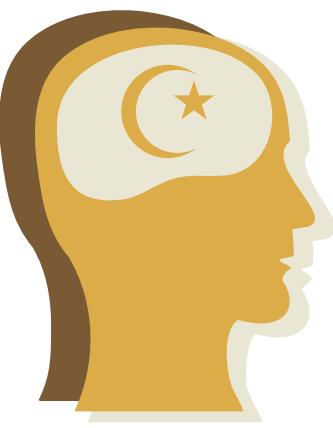
Women in leadership is crucial to holistic ministry. Women can reach out to mothers, battered wives and prostitutes in ways impossible for a man.

Today, the role of Salvation Army women in ministry is still under vigorous revaluation and scrutiny. It would seem the potential for even more influence and responsibility is a pressing reality. This climate affords women of The Salvation Army the responsibility to forge and implement their own vision of ministry. It also challenges Salvationist men to actively encourage such a development.

Conclusion

These themes, often featured in our literature and expounded from our pulpits, are essential to the mission of our Movement. As a whole they articulate the heart of Salvation Army faith and practice. They are our humble, yet precious, contribution to the Church. ☸





A Beautiful Collision



It's essential that Muslims and Christians discover the value of establishing friendships with one another

by David Sutherland, 614 Network

Every friendship is a collision of two stories. Sometimes the best friendships, the richest collision of stories, spring up from unexpected places. And while we can't force these relationships, we can do our best to prepare ourselves for them.

Friendships between Muslims and Christians are blossoming across the globe. In these situations, it isn't only two life stories that collide, but entire generational histories. Worldviews bump up against each other, words mean different things, cultures clash and collective memories can cause rifts.

Despite these challenges, however, Muslims and Christians are finding ways to share life together.

Shared Values

Islam and Christianity are the two largest faith groups in the world. They share the same Old Testament heroes, the same family values and they both seek to cultivate lives of prayer, generosity and patience. And yet the two communities have theological, cultural and historical barriers between them.

Jesus sets the precedent in reaching across these walls. For Muslims, Jesus is a perfect prophet. Christians view him as the divine, suffering Saviour. For both groups, he offers the best hope for friendship with one another. A lasting friendship with a Muslim will involve discussing the theological question: Who is Christ?

Listening is essential for making and developing relationships. Befriending someone with a vastly different story and life experience requires an openness to be personally changed and challenged.

It may also involve moments of potential cultural awkwardness and unpacking painful historical tensions between the two communities. But it will most certainly involve growth and stretching on both sides. Most importantly, it will require prayer and understanding.

Barriers to Friendship

It's important to be aware of barriers to friendship between Christians and Muslims. Theologically, the main differences are the Trinity and the belief that God became flesh in Jesus. These concepts are both confusing and blasphemous for Muslims. Did Allah (God) have a son with a human wife? How could Allah ever allow himself to become a man?

Befriending someone with a vastly different story requires an openness to be changed and challenged

Culturally, misunderstanding often comes in the area of modesty and inter-gender relationships. Things such as hand-shaking, eye contact and revealing clothing send the wrong message to Muslim friends. There is a huge spectrum of belief and practice within the Islamic community on this issue, so it is usually better to let them take the lead.

Historically, Christians and Muslims have often found themselves on the opposite sides of battle grounds. The Christian-initiated Crusades to drive Muslims from the Holy Land are the most blatant wound, but many conflicts from more recent decades are viewed by Muslims in the same light. For obvious reasons, those wounds are fresher and more likely to be hotly discussed.

Many Muslims feel distressed by their global political treatment, by their portrayal in the media and by the general way they are viewed by neighbours in Western society.

Connecting Points

- Muslims revere prayer and are likely to accept prayer made on their behalf. Praying in their presence can be a world-view-shifting experience
- Islam shares a huge body of stories with the Old Testament
- Many Muslims have gained their perspective of Christians and what they represent from movies, marketing and military presence. Meeting "normal" Christians can spark a lot of questions about the true identity of our community of faith
- Jesus is one of the most admired prophets for Islamic people. Discussion of his teaching and stories is often a welcome start for some great conversations
- Muslim people love to give and receive hospitality. Hospitality to Muslims should always take into account their dietary restrictions
- Open, loving, honest relationships are valued by Muslims and indeed by every human on the planet

Opportunities for Relationship

Fortunately, friendships between Muslims and Christians are flourishing thanks to education, immigration and media awareness. As Muslims and Christians interact with each other, there is bound to be curiosity. Discovering how the other lives and thinks is a precious gift to explore. We don't know how these friendships will start, but we do know that they will involve sharing meaningful stories.

As we interact with one another, we can also begin to share the greatest story ever told. Christians are increasingly surrounded by Muslims who eagerly await that process and all of the surprising discoveries that come with it. 

David Sutherland is a teacher in the Toronto area who is passionate about bringing Christians and Muslims together

Good News to the Poor

Urban Forum 2009 explores economics, politics and the people of God

by Major Geoff Ryan, Corps Officer, Corps 614, Toronto



Mjr Geoff Ryan outlines the implications of incarnational mission

Those involved in urban ministry are people who live in, work for and care about the city of man while remaining committed citizens of the City of God. Maintaining this delicate balance in the midst of often indelicate situations carries unique challenges. Politics and economics—power and money—are the twin pillars of society. They are the parameters that maintain and contain the hard-edged places in which we are all called to preach good news to the poor, bind up the broken-hearted, seek release for captives and freedom for prisoners, empower the powerless and seek justice.

Organized bi-annually, the first Urban Forum was held June 2005 in Atlanta with the theme: "Doing Church in the City: Incarnation and Transformation." Two years later, delegates convened again in Atlanta to explore issues related to "Race and

Reconciliation: Melting Pot or Mosaic?" The third gathering was held in January in Cleveland with the focus: "City of God: Economics, Politics and the People of God." As in past years, Urban Forum 2009 operated as a cross-territory partnership between the THQ corps ministries department and the Northeast Ohio Division, U.S.A. Eastern Territory.

In light of the market meltdown and global financial crisis, the 2009 theme—chosen months earlier—seemed eerily prescient.

The Cleveland forum operated between two venues. The evening plenary sessions were held at the divisional headquarters. Presentations and workshops took place at the Hough Centre, a busy Salvation Army ministry complex celebrating its 40th anniversary in the inner city.

Guest speakers and presenters included Bart Campolo, Juanita Irizarry, Greg

In light of the financial crisis, the 2009 theme seemed eerily prescient

Paul, Adam Taylor, Andrew Grinnell, Major Bruce Power, Major Gordon Sparks and Pernell Goodyear. Each offered personal and professional perspectives on the themes of economics and politics. Presentations included: A 21st-Century Reformation: Shaping the First World Church Around the Poor; One Size Fits All: Context is Everything;

Presentations from the 2007 Urban Forum have been compiled into a book entitled *Race and Reconciliation: Papers from the 2007 Urban Forum*. Published by THQ, this book is now available from Supplies and Purchasing

Doctrine 12: Commitment to and Identification with the Poor as a Fundamental Christian Belief; and New Wineskins: Encouraging Christians Toward Investment Clubs with Socially Responsible Investing.

On Thursday night, the general public was invited to join with Urban Forum delegates. Progeny, a local African-American gospel group, led in high-energy worship. Bart Campolo, a veteran urban minister and activist, preached a hard-hitting, controversial perspective on urban ministry that raised tempers and questions. Campolo spoke again the following morning, with opportunity for interaction and questions. Later in the evening, journalist Bramwell Ryan challenged delegates to effectively and intelligently employ new media paradigms in an urban context.

Preliminary discussions are underway for Urban Forum 2011, tentatively planned to be held in Toronto. The majority of the presentations from Urban Forum 2009 will be posted as articles or podcasts on theRubicon.org. ☈





Faith and the City

Bart Campolo speaks about urban mission, living in his father's shadow and why he needs to live among the poor and marginalized

Interview by Major Geoff Ryan, Corps Officer, Corps 614, Toronto

Bart Campolo is a veteran urban minister and activist who speaks and writes about grace, faith, loving relationships and social justice. Campolo is leader of The Walnut Hills Fellowship, a local ministry in inner-city Cincinnati; founder of Mission Year, a Christian ministry that recruits committed young adults to live and work among the poor in inner-city neighborhoods across the United States; and executive director of the Evangelical Association for the Promotion of Education, which develops and supports innovative, cost-effective mission projects around the world and was founded by his father, Tony.

Bart Campolo spoke with Major Geoff Ryan in Cleveland at The Salvation Army's Urban Forum 2009.

Major Geoff Ryan: How did you get started working for the Church?

Bart Campolo: I accepted Christ when I was 16, and that summer someone asked me to run a summer camp in Camden, New Jersey—a little ghetto across the river from Philadelphia. Through that experience, I was inspired by the needs of the poor. I

was going to be an inner-city missions worker, live with all my friends in some poor neighbourhood and care for the needs of the people that lived around me. Somehow that vision morphed into my running the Mission Year program, which made it possible for hundreds of people to work with the poor.

After a number of years working in an administrative role, my family knew that I wasn't happy, so my wife and kids sat me down, laid out a few conditions and said that if I wanted to make a change, they would support me. We had friends in Cincinnati, so two weeks later, we literally threw everything we owned in a van and moved into a one-bedroom apartment in Walnut Hills, a Cincinnati suburb.

Ryan: Do you work full-time at Walnut Hills?

Campolo: When we moved to Cincinnati, I focused on trying to be a good neighbour in Walnut Hills. I still earn my living with speaking engagements and running the Evangelical Association for the Promotion of Education for my dad. My next-door neighbour is a professional musician, his

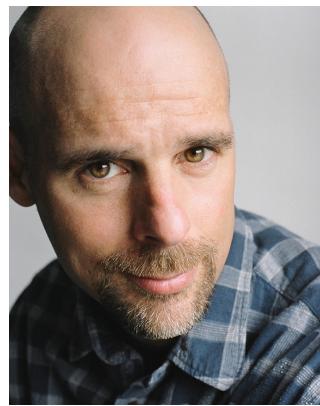


Photo: Michael Wilson

Bart Campolo

wife is a school teacher and my wife does administration for a church congregation down the street. In other words, everybody has a "real" job, yet we all live together and our main thing is actually trying to figure out how to be good neighbours in our part of the world.

Ryan: As the son of a famous person, there must be the shadow of your father's reputation. Was this change of vocation and locale part of your need to be Bart, rather than Tony Campolo's son?

Campolo: Honestly, no. My dad and I have been working together for 20 years. It's like a family business—we're Italians, you know. And even when we moved away, we didn't move far. I moved to Cincinnati because I wanted to

live in community with people in an inner-city neighbourhood other than Philadelphia.

While I didn't move to Cincinnati to get away from my hometown or my folks, it has been highly liberating to be in a city where everyone doesn't know me as Tony Campolo's son. In Philadelphia, everybody knows my dad. It's one thing if you walk into churches and bump into people and they say, "You're Tony Campolo's son!" It's another thing when you go to pick up your car at the garage and the guy says, "Hey, Campolo? You related to ... ?" That doesn't happen to me very much where I live now.

Ryan: Your father has had quite a bit of interaction with The Salvation Army. What is your experience and impression of us?

Campolo: I've had lots of experience with The Salvation Army, too, both in the United States and in the United Kingdom. When I ran Mission Year, we held conferences and training opportunities, working with Salvation Army youth workers in Philadelphia and around the region. I've spoken at Salvation Army events in

California, Texas and Florida. I feel like I have a pretty good grasp of the Army.

I think the strength of the Army is its distinct subculture. It means something to be part of the Army. In fact, one of the strange things about Army people is that if you connect with Army officers in one place and then get in an airplane and fly across the country and meet some other officers, they will talk in the same language and have a similar mindset. They will all know the other guys, too. It's a very small subculture of people that are culturally distinct. That's a strength because there is a sense of belonging and camaraderie. It's also a weakness because to the rest of the world, when they think of The Salvation Army, it can feel like going into a time warp.

When it comes to inner-city work, The Salvation Army subculture means that a person can move into a neighbourhood and, on one level, they

can survive because their way of dressing, their way of living, their social circle, even their way of thinking don't necessarily change very much. They're sort of in a bubble that is hermetically sealed and this helps them not to be worn down by the surrounding culture.

of people, they do all kinds of things. But they're not considered to be ...

Ryan: ... part of the community?

Campolo: Right. They're distinct. Historically, The

Ryan: With the election of President Barack Obama, people are talking about a post-racial and post-partisan period in politics. How do you feel about this shift? Is a new era really dawning?

Campolo: For years, many of us in the Church have been saying, "Following Jesus has less to do with worrying about outlawing abortion and gay marriage, and more to do with caring about what happens to the poor and the disadvantaged."

The pendulum has shifted somewhat. This seems to be the language that Rick Warren and other church leaders are embracing. But when justice is embraced by the mainstream, it can be re-imagined and repackaged and lose something. I am very happy that justice has become a mainstream Christian value as it was for Jesus. But I am also suspicious of an "easy come, easy go" thing happening. ☩

"Following Jesus has less to do with worrying about outlawing abortion and gay marriage, and more to do with caring about what happens to the poor and the disadvantaged"

Conversely, it makes it much more difficult for them to develop truly authentic relationships with their neighbours. Salvationists in the inner city have a reputation of being great people. They give stuff out, they take care

Salvation Army has moved its officers around every two or three years. When you move people around and then wonder why they don't develop deep relationships with their neighbours ... well, it's kind of obvious, isn't it?



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Spirituality and Sex

Creating intimacy that will strengthen your marriage

by Major Bob Armstrong, Corps Officer, The Willows—A Community Church of The Salvation Army, Langley, B.C.

Once upon a time, two brooms fell in love and decided to get married. Just before the ceremony, the bride broom informed the groom broom that she was expecting a little whisk broom. The groom was aghast. "How is it possible?" he asked. "We've never swept together."

For married couples, becoming one includes sleeping together, but it also includes becoming one emotionally, intellectually and spiritually. What happens in the bedroom is often a difficult thing for couples to talk about. But it is possible to develop a healthy, God-honouring understanding of sex.

In Ephesians 5:31-32, the Apostle Paul notes that when two people marry, "a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a profound mystery—but I am talking about Christ and the Church." When two people become "one flesh," there is a spiritual dimension that should be affirmed.

In last month's article I talked about "leaving" as the first step in becoming one. I was not suggesting that newly married people must give up important relationships or meaningful pursuits, but rather that they should find an appropriate balance between their former lives and life with their spouse.

The second part in becoming one is being united or "cleaving" to your partner. The goal here is to establish mutual commitment. In the Greek New Testament, cleaving means to cement together, to stick like glue, or to be welded together so that the two cannot be separated without damage to both. Cleaving is a love that will not let go.

Having established that your spouse is your number-one priority through leaving and cleaving, you can move to physical intimacy without shame. Physical intimacy is much more than sex. It's sharing love through warm hugs, kisses, holding hands, relaxing massages, foot rubs and snuggling. A variety of intimate moments weave together to make a healthy sex life.

In the busyness of life, couples become emotionally and intellectually intimate by

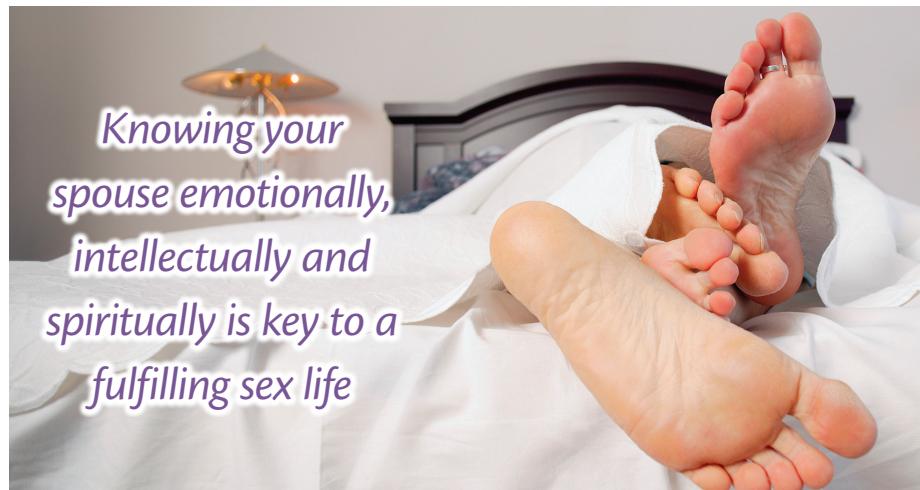
carving out regular times for sharing. The "when" is not as important as creating a relaxed environment to focus on each other. Spiritual intimacy is built in private times together, reading the Bible, praying, developing spiritual gifts, and attending a home group and church.

In his book, *Tender Love*, Bill Hybels writes, "Only when a man and wife relate to one another at the level of heart, mind and soul, in a permanent, trust-filled, open, safe, vulnerable, loving, passionate kind of way, does sexual intercourse represent what it was meant to represent: ultimate unity."

- Be a student of your mate. Ask what gives him or her pleasure and satisfaction. Be sensitive to differences. Designed to be a mutually enjoyable experience, sex expresses and strengthens the unity of the wife-husband relationship.

- Deal with any outstanding issues that might prevent you from enjoying physical intimacy. Past experiences or current unresolved anger toward your spouse can cause lack of desire.

- Be open to learning. Patience and understanding go a long way as you explore and learn how to meet each other's physical needs and desires.



Hints to a Fulfilling Sex Life

- Understand the differences in how men and women approach sex. Men are stimulated by sight, while women are more aroused by feelings, touch and words. Husbands, remember that women respond to what they feel, so make frequent deposits in her emotional bank account. Wives, keep in mind that men respond to what they see. Paying attention to your appearance will encourage him to connect with you sexually.
- Someone has said, "Sex begins in the kitchen." Intimacy and desire are built up continually throughout the day. They don't automatically happen when you fall into bed. Meaningful nonsexual touching, along with emotional, intellectual and spiritual connecting, all work together to set the stage for physical intimacy.

- Take care of yourself. Keeping your body in good physical condition not only enhances sexual performance and enjoyment but boosts your overall sense of well-being.

- Sex is powerful. Avoid using it as a weapon against your spouse. Also, be careful not to mistake sex for emotional intimacy. The physical act is not a substitute for the emotional closeness that ongoing communication and shared experiences bring.

This is Major Armstrong's final article in the Couple Care series. Salvationist thanks him for his contributions and commends to you his new book, co-authored with wife Penny, Along the Way: A Practical Guide to Help Couples Journey Well Together, available through Supplies and Purchasing. S

Sowing a Legacy of Love

I want to be remembered for touching people's lives

by Major Kathie Chiu, Corps Officer and Executive Director of The Caring Place Ministries, Mountain View Community Church, Maple Ridge, B.C.

I don't mind if you've got something nice to say about me, And I enjoy an accolade like the rest.

*You could take my picture and hang it in a gallery
Of all the who's who and so-n-sos
that used to be the best
At such-n-such ... it wouldn't matter much.*

We stood quietly outside the church entrance while more than a hundred RCMP officers paraded with precision into the parking lot. As we entered the foyer, the Mounties saluted the grief-stricken family and marched into a packed church. On the altar was a picture of Inspector Jim Wakely. He had been in charge of the detachment in our town.

One by one, tributes were paid to Jim: "He touched my life ..." "He always had time for people ..." Many staff and clients from The Caring Place remembered him with great affection and respect. Reflecting Jim's heart for others, the song chosen for his funeral

was God Help the Outcasts from Disney's *The Hunchback of Notre Dame*. Jim left his mark on this community, his friends and family.

When I die, I don't care what position I will have reached or how much I will have owned. Instead, I want to leave a legacy of touching people's lives and making a difference in the world.

One of the best tributes I've heard of came when our director left his previous workplace. He was given a stained glass hanging that simply says, "Others." It's a Salvation Army emphasis—putting others before ourselves.

Many people strive for a successful career and to make a lot of money. Some work very hard to impress their superiors and long for advancement. Even the Church is not free from those who crave power, renown and material possessions. They want to be publicly noticed and appreciated.

*I won't lie—it feels alright to see your name in lights.
We all need an "atta boy" or "atta girl."*

*But in the end I'd like to hang my hat on more besides
The temporary trappings of this world.*

We all like to be appreciated, but some equate success with public recognition and financial reward. Without it, they feel taken for granted. Rare is the person who can go through life giving completely of herself, never expecting gratitude. I pray that God will develop in me the gift of giving for the sake of giving.

I want to pass this gift to my children. I'm sometimes concerned, however, that by giving too much to others, I'll deprive my children of the time and attention they need to develop into healthy adults. I want to find the right balance because I want to leave a legacy—not one of worldly importance—but of love.

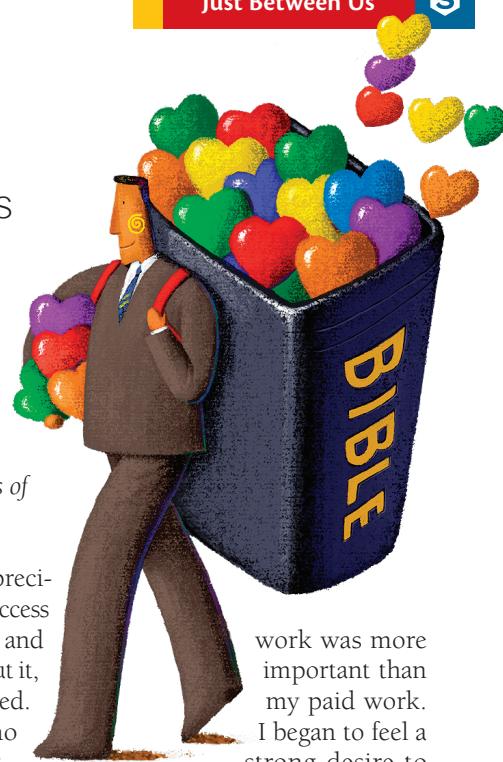
I want to help people come to Jesus and be transformed. That's why I became an officer. When I accepted Jesus and got involved in our corps, I realized that my volunteer

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work was more important than my paid work. I began to feel a strong desire to do more for God. The "same old, same old" was no longer good enough.

I'm so thankful that I stepped out in faith. I traded the trappings of this world for the blessings of a life of giving to others. I'm pretty sure I traded up.

*I want to leave a legacy.
How will they remember me?
Did I choose to love? Did I
point to You enough
To make a mark on things?
I want to leave an offering—
A child of mercy and grace who
Blessed Your name
unapologetically,
And leave that kind of legacy.*

—Nicole Nordeman,
Legacy 2002 S

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A Weighty Decision

If Mike Robertson didn't do something soon, the strain on his heart would kill him. Could gastric bypass surgery be the solution?

by Ken Ramstead, *Editor, Faith & Friends and Foi & Vie*

Mike Robertson got the call he had waited for all his life in July 2008. "The Toronto Police Service was offering me a position," he recounts. Mike was so stunned, he couldn't speak.

"I'd waited decades for that telephone to ring, and for the longest time, I'd despaired of it ever happening," reflects Mike. "But God had a plan."

Insurmountable Odds

Mike was the fourth of five children born to Salvation Army parents. Part of the music section at Toronto's Agincourt Community Church, he and his three older brothers, younger sister and father all played in the same band. "When my grandmother was too frail to come to the corps, the six of us would go and stand outside her apartment and serenade her."

For as long as he could remember, Mike's dream was to become a police officer. "I've always wanted to help people," he explains. "When I worked for The Salvation Army as a youth director and

in community and family services, I was able to do that on one level, but I'd always hoped I could also protect and serve people as a police officer."

As the years passed, Mike's dream lay dormant. He dropped out of high school without obtaining his diploma, a prerequisite to any future in law enforcement. And by the time Mike married his wife, Angela, and became the father of two daughters, Charlotte and Mackenzie, he had gained too much weight. "I was working two jobs, eating the wrong foods and I wasn't exercising. The pounds started to pile on and I couldn't get them off." By 2006, Mike's five-foot-four frame was supporting 310 pounds.

"I was as tall as I was round," Mike chuckles now. "That stopped me from pursuing my dream."

Step in the Right Direction

"The weight was putting a tremendous strain on my heart," Mike says. "I realized that if I didn't do something soon, I wasn't going to be around much longer for my

wife or daughters."

The turning point came one day when Mike was playing with his daughters. "I couldn't hold Mackenzie close to me because my stomach was so big," he recalls. "That made me sad. And Charlotte wanted a piggyback ride but she couldn't get her arms around me. I realized I couldn't be the father they needed me to be. Enough was enough."

With a new resolve, Mike evaluated various weight-loss regimens, consulted their family doctor and talked to a surgeon. The surgeon told him bluntly that diet and exercise would kill him because of the added strain it would put on his heart. After evaluating the options, gastric bypass surgery seemed the only solution.

The doctors counselled that surgery wasn't a cure, but rather a way to get him where he needed to be. Mike agreed and was referred to a clinic in New York City in late October 2006.

Alone in a strange city, Mike was understandably nervous as he was prepped for surgery. But as he was wheeled into the

operating room, a wonderful sense of calm came over him. "I knew everything was going to be all right," he recalls.

It was only afterward that he found out how many people around the world had prayed for him that day, from Salvationist acquaintances in Papua New Guinea and family in New Zealand to people in his corps and around the country. His father was in the middle of a business meeting in British Columbia when he interrupted the proceedings to ask his associate to pray with him for his son. "Dad had no way of knowing, but it was exactly when my surgery started," marvels Mike.

"I knew then that while God had gotten me to this point, he wasn't finished with me yet. This was just another step in the right direction."

A Dream Achieved

The results of the operation surpassed the doctors' most optimistic calculations. They hoped that Mike would lose 120 pounds over the course of a year. Incredibly, he lost 150 pounds in half that time.

"As I started losing weight and getting into shape," says Mike, "I realized that the rest of my life was waiting for me. The long-lost dream I had as a boy of becoming a police officer was actually a real possibility."

The one hurdle that remained was his lack of a high-school diploma. Mike tackled that while recuperating from surgery. Every spare moment was spent studying for his General Educational Development (GED) test, with Angela by his side. With her help and motivation, Mike aced the GED in 2007.

"Getting my GED was wonderful, but the smartest thing I ever did was ask Angela to marry me," smiles Mike.

With that final barrier out of the

way, Mike tackled physical and written tests in preparation for the police academy. Mike passed them with ease and submitted his application in late January 2008. Six months passed, with Mike on tenterhooks the entire time as he waited for the results.

"When I finally got the call, it was awesome," Mike says.

Mike headed to the Ontario Police College in Aylmer, Ont., for three months of intensive training. Classes in federal and provincial law, firearms, tactics and self-defence were followed by gruelling physical workouts that included five-to-eight-kilometre runs. While Mike was not the oldest recruit, the pace was exhausting.

"I kept reminding myself that, two years ago, I never could have imagined I'd be in the position I was now. That kept me going."

"I realized I couldn't be the father my daughters needed me to be. Enough was enough"

Mike's hard work resulted in him placing in the top 25 percent of his class.

The graduation ceremony was held at Toronto's Old Fort York on January 8. "That was an exciting day, having my family watch me receive my badge from Chief of Police William Blair." Assisting with the presentation was Mike's mentor, Grant Waddell, who is a Salvationist, close family friend and retired chief of police for the Niagara Region. "He's someone I looked up to all my life," says Mike. "Having him present me with my badge made it that much more special a day."

God's Hand

Mike is now a fourth-class constable, the start of a three-year process that will lead to him becoming a first-class constable.

Assigned to the Primary Response Unit (PRU), Mike and his colleagues are the first responders whenever a 9-1-1 call is placed. "We do it all," he says proudly. "From responding to domestic disturbances and armed robberies to giving out traffic tickets."

When asked how he can be a Christian and a police officer, he responds, "How can a Christian *not* want to be a cop? We meet people at some of their worst times of their lives. I might not be able to verbally express my faith, but there's no stopping me expressing it through my actions."

"There are a lot of people hurting out there," he continues, "and through my words, through my actions, I can help them. Just one kind act can make all the difference in someone's life. If I can do that, I can be the hand and voice of God to the people of Toronto." 

Mike now and as he looked in 2006; left page: Angela and Mike on graduation day



DEGREE PROGRAMS

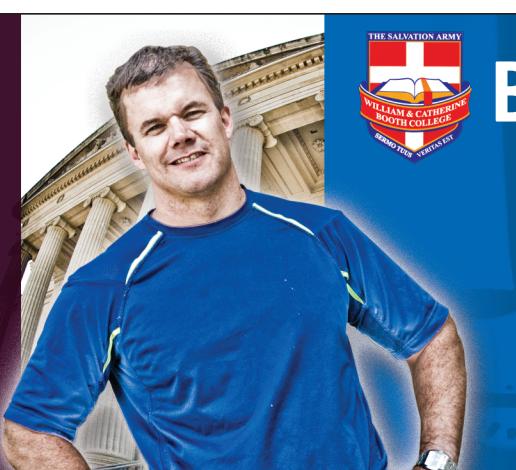
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Religion
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ENROLMENTS AND RECOGNITION

Strengthening God's Army



WILLIAMS LAKE, B.C.—Paul Duffy is enrolled as a soldier and Dina Kennedy commissioned as CSM. From left, Cpts Randy and Claudine Kadonaga, COs; CSM Dina Kennedy; Paul and Sharon Duffy; Mjrs Faith and Malcolm Cameron, assistant DS and DS, B.C. Div North

CARBONEAR, N.L.—Five new senior soldiers display their Soldier's Covenants. From left, Mjr Joan Hopkins, CO; Marilyn Burden; Gail Duff; Rebecca O'Keefe; CSM Ches Ash; Paula Johnson; Justin O'Keefe; Mjr Wilbert Hopkins, CO



JACKSON'S POINT, ONT.—Four new soldiers are welcomed by Cpts Geoff and Linda Groves, COs, Georgina CC, and Harold Reid, who taught the preparation classes. From left, Winnie Lohnes, Bruce Lohnes, Betty Swaddling (reinstated) and Lynda Clarke

Notable Legacy

OTTAWA—Ottawa Citadel pays tribute to band member John van Gulik for 50 years of exemplary service and to Arlene van Gulik for 20 years as band sergeant. Several of their children have assumed leadership roles in the corps



GAZETTE

Births

Cpts BJ/Krista Loder, daughter, Adah Helena, Feb 25

Appointments

Mjr Sharon Giles, chaplain, Toronto Grace Health Centre; Mjr Renee Hopkins, divisional volunteer services secretary, Ont. CE Div (additional responsibility); Cpts Chad/Kathleen Ingram, Amherst/Springhill CC, Maritime Div; Mjr Wilson Perrin, DSBA, Man. and NW Ont. Div

Appointments and promotions (effective Jul 3)

Mjrs Fred/Wendy Waters, DC and DDWM, Alta. and Northern Ttys Div; Mjrs Eric/Donna Bond, principal and director of spiritual formation, CFOT; Mjr Sandra Rice, territorial secretary for personnel, with rank of lt-colonel; Mjr Susan van Duinen, DC and DDWM, B.C. Div; Mjrs Junior/Verna Hynes, DC and DDWM, Prairie Div (Man., Sask., and NW Ont.); Lt-Cols Alfred/

Ethel Richardson, DC and DDWM, N.L. Div; Mjrs Lee/Deborah Graves, DC and DDWM, Ont. GL Div, with rank of lt-colonel

Reinforcement personnel

Envoy Eric/Rachael Olson, Barmstedt Corps, Germany and Lithuania Tty

Reinforcement addresses

Envoy Eric/Rachael Olson, Schulberg 5, 25355 Lutzhorn, Germany

Promoted to Glory

Brig Mrs. Kate Fleming, Brantford, Ont., Feb. 21

Name change

Glen Vowell Corps, B.C. Div: Sik-e-dakh Corps

CALENDAR

Commissioners William and Marilyn Francis
May 1-4 Whitehorse; May 7-9 Havana, Cuba; May 9-12 divisional review, Man. and NW Ont. Div; May 10 Heritage Park and celebration of Grace Hospital legacy, Winnipeg; May 16-17

New Local Officers

POWELL RIVER, B.C.—Al Bezan-son is com-mis-sioned as CSM. From left, CSM Al Bezan-son; Cpts Rick and Jennifer Robins, COs



CARBONEAR, N.L.—Peggy Conway receives her commission as home league secretary. From left, Mjr Joan Hopkins, CO; HLS Peggy Conway; CSM Ches Ash; Mjr Wilbert Hopkins, CO

Five Generations Celebrated

LEWISPORTE, N.L.—Five generations gather to celebrate the dedication of Parker Fudge. Seated, Eva Martin, great-great-grandmother. Standing, from left, Bride Shearing, great-grandmother; Shawn Fudge, father; Carol Ann Fudge, grandmother



125th anniversary, St. Catharines, Ont.; May 22-24 opening and dedication, Toronto Harbour Light; May 23-26 divisional review, Ont. CE Div; May 30 CSB 40th anniversary festival, Scarborough Citadel, Toronto; May 31 Empress of Ireland Memorial Service, Toronto*; Jun 1-3 retired officers' retreat, JPCC, Ont. CE Div; Jun 5-7 retirement service of Lt-Cols Ray/Audrey Rowe, St. John's Temple, N.L.

*Comr William Francis only

Colonels Donald and Ann Copple

May 1-3 125th anniversary, Collingwood, Ont.; May 15-18 Terrace, B.C.; May 23-26 divisional review, Prairie and Northern Ttys Div

General and Mrs. Bramwell H. Tillsley (Rtd)

May 3 Mississauga Temple CC, Ont.; May 29-31 Rockford, Ill., U.S.A. Central Tty

Canadian Staff Band

May 2-3 Collingwood, Ont.; May 11 concert with Notre Dame Concert Band, Scarborough Citadel, Toronto; May 30 40th anniversary festival, Scarborough Citadel, Toronto

TRIBUTE

TORONTO—During the Second World War, **Major William (Bill) Davies** enlisted in the military band of the Royal Canadian Artillery, where he felt the call to Salvation Army officership. Honourably released from the military in 1946, he entered the training college that year. After marrying Lieutenant Anne Hayward, they spent nine years as corps officers and 20 years in training college and divisional headquarters appointments. He was the training principal in Nigeria, secretary for Red Shield Services in Germany and divisional commander in Bermuda. He also served as territorial evangelist and assistant secretary for evangelism. Following retirement, Bill spent nine years as host of the Intercom tape ministry. He founded and led for five years the Singing Pilgrims, a Christian men's vocal group in Toronto. Remembered for his warmth and friendliness, Bill is missed by his wife, Anne, extended family members, fellow officers and many friends.



LINDSAY, Ont.—Best known for her devoted leadership of Brownies for many years, **Jean Drury** was a faithful soldier and keen home league member. She loved working on handicrafts, puzzles and games, and was renowned for her delicious pies and cookies. Jean is missed by her husband, Ivan; daughters Carolyn, Lois, Sharon, Jennifer and their families; extended family and many Salvationist friends.



BURLINGTON, Ont.—**Leta Bernice Taylor (nee Hiltz)** became a soldier at Moncton, N.B., in 1951, before moving to Ontario with husband, John, and son, Hazen. After a few years in Hamilton and the addition of three more children, they moved to Burlington, where Leta became an active Salvationist. She volunteered in many aspects of corps life, including family services. Even during her illness, Leta retained her sense of humour. She is missed by sons Hazen (Pansy) and Robert (Wendy); daughters Susan (Geoff) Page and Leta (Jeff) Newton; six grandchildren and two great-grandchildren.



CLARKE'S BEACH, N.L.—**Mrs. Major Beulah Cole (nee Cooper)** was born in Foote's Cove (Burin), N.L. As a child, she rowed across the bay for worship and other activities at Burin Corps. The year after her family's possessions were swept away in the 1929 tsunami that hit the south coast of Newfoundland, Beulah entered the training college to become a Salvation Army officer. She served in various corps and teaching appointments, and in 1936 married Captain Ross Cole. They served throughout the province, where she became renowned as an excellent preacher, soloist and a reputable girl guide leader. They welcomed four children into their family: Dona, Orville, Goldwyn and Oren. Due to Ross' poor health, they were obliged to retire in 1954. During retirement in Clarke's Beach, Beulah served as corps treasurer and with her husband founded and then led the Golden Agers Club for 19 years. Lovingly remembered by husband, Ross, family, and friends, Beulah leaves behind a legacy of a life well lived for God, her family and The Salvation Army.



GREEN'S HARBOUR, N.L.—Born in 1939 in Hant's Harbour, N.L., **Arthur Critch** was a lifelong Salvationist. His work took him to Corner Brook, N.L., in 1962, where he became involved at Corner Brook Citadel as a member of the corps council, the senior band and the men's fellowship. After moving to Green's Harbour in 1983, he started a men's fellowship group and served as corps treasurer, songster leader and band member. Arthur also served on the mission board, chaired the cemetery committee and was a co-ordinator for the Red Shield and Christmas kettle appeals. Working tirelessly behind the scenes in the corps and in the community, he was known for his faith in God as well as his outgoing personality and love for people. Arthur is lovingly remembered by his wife, Greta; sons Gary, Jeff and Scott; daughter, Melody; seven grandchildren, two brothers and two sisters.



CAMBRIDGE, Ont.—Born in Clydebank, Scotland, **Ena Kissack** moved to Canada in 1965 with her husband, John, and two children. A faithful soldier, songster and community care ministries worker, she also spent many years working with young people, especially young children in the primary class. Ena was a counsellor and timbrel instructor at divisional music camps for nearly 30 years. Home league and women's camps were also important to her ministry. Ena is survived by her husband, John; son, Allan (Marlo); daughters Captain Elaine (Rick) Honcharsky and Heather (Mark) Goodier; her 101-year-old mother; one brother, a sister and seven grandchildren.



CAMPBELLTON, N.B.—Originally from England, **Mary Saulnier** came to Canada as a war bride in 1946. With her husband she raised seven children in Gaspé, Que., before moving to Campbellton, N.B., where she became an active Salvationist. Mary's life of service has been recognized in the community. She was honoured by the United Nations, received the Centennial Civilian Award, the Rotary Paul Harris Fellowship Award and The Salvation Army's highest honour, the Order of the Founder. Mary often stood alone as a Salvationist to keep the spirit of the Army alive in Campbellton through sharing the gospel of Christ and lovingly serving people in his name. She was corps sergeant-major, league of mercy secretary and manager of the Army's thrift store and family services for more than 30 years. Mary is survived by six children, 13 grandchildren and seven great-grandchildren.



HAMILTON, Ont.—Born in Austin, Que., in 1917, **Graydon Westover** was one of 16 children. Following his service in the Second World War, his wife introduced him to The Salvation Army. Graydon became an untiring Army soldier, first at Rosemount Corps, Montreal, then at Montreal Citadel. He served as youth worker, cub master, bandsman, songster, league of mercy member, quarter-master and flag sergeant. Skilled in many disciplines, Graydon's work ethic and loyalty to his corps officers were unflinching. In retirement Graydon attended Winterberry Heights Church in Stoney Creek, Ont. He is remembered by his wife, Armoral; son, Bob (Beverly); daughters Lt-Colonel Lynda (Neil) Watt and Wendy (Greg); eight grandchildren and 11 great-grandchildren.



HALIFAX—**Theo Ward** committed her life to Christ at an early age in her family's church. Coming to Halifax Citadel at the invitation of a friend, she realized there were many opportunities for Christian service within The Salvation Army. Theo became a senior soldier and served as a songster, dedicated home league member and leader of the Sunday school primary department. Her greatest blessings came from more than 40 years of community care ministries, during which her chief joy was introducing people to Jesus. She is remembered for her gracious hospitality and faithful Christian example. Theo is survived by her husband of 66 years, Earl; daughter, Carolyn Parsons; son, Gordon; three grandchildren, one great-granddaughter and one sister.



Advancing the Mission

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.

Salvationist needs pictures and stories of how The Salvation Army is living its mission and values in your community. Send to *Salvationist*, 2 Overlea Blvd, Toronto ON M4H 1P4 or e-mail us at salvationist@can.salvationarmy.org.

Child of Divorce, Child of God

Kristine Steakley

Review by Mary Read Horton

Consultant for Discipleship and Spiritual Formation, THQ Corps Ministries

Children of divorce carry wounds into adulthood, but God can “repair and repart” in ways that restore. That’s the message behind Kristine Steakley’s *Child of Divorce, Child of God: A Journey of Hope and Healing*.

Beginning with her own story of parental abandonment, Steakley shares testimonies of people who suffered the tragic impact of divorce as children. She recounts the emotional and spiritual challenges they now face as adults—fear, broken relationships, low confidence and lack of trust.

Steakley stresses that our sense of self-worth and identity need not be determined by our parents’ decision to separate. As one person testifies, “The more I find my identity in Christ, as a child of God, the less I view myself as a child of divorce.”

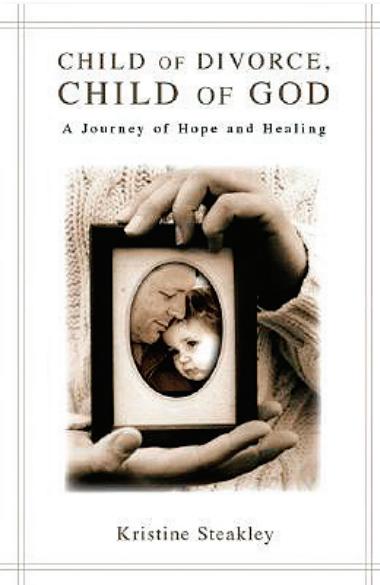
Citing landmark studies on the effects of divorce, Steakley explores the gaps between the statistics and lived reality. She also uses biblical examples of adversity, courage and dependence on God to show how a person can triumph over tragedy.

Knowing the story of the author’s own abandonment by her father made me appreciate her book even more. She never glosses over her own pain, heartache and confusion about her dad’s decision to exclude her from his life, and yet, she has found the courage to reconnect with him on a level that is safe for now. Steakley showed me that redemption is possible, even in the most painful of personal circumstances.

The book will help adults whose parents have divorced to better understand the depth of God’s love for them. It is also a good resource for intercessors working with families in trouble.

I recommend this book to anyone who cares about the relational and emotional effects of divorce. If your home was broken by divorce, there is much to be learned from Steakley’s honest sharing.

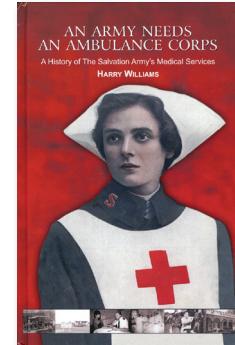
A graduate of Messiah College in Grantham, Pennsylvania, Steakley worked for more than a decade at Prison Fellowship Ministries, founded by Chuck Colson. Visit Kristine Steakley’s blog at www.childofdivorce-childofgod.blogspot.com



An Army Needs an Ambulance Corps A History of The Salvation Army's Medical Services

by Harry Williams

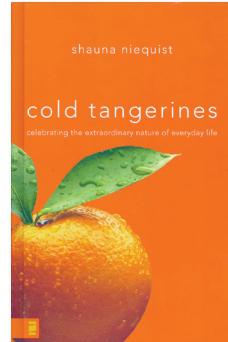
Unlike medical services in the military, Salvation Army hospitals and clinics have never existed just for their own wounded soldiers. Perhaps more than any other avenue of Army service, they have epitomized the Movement’s philosophy of service to others. The true-life stories told in this new book by Commissioner (Dr.) Harry W. Williams, OF, make this abundantly clear.



Cold Tangerines Celebrating the Extraordinary Nature of Everyday Life

by Shauna Niequist

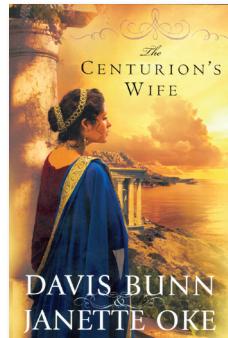
This delightful book is a collection of stories about God, life and the thousands of ways in which a daily awareness of his presence changes and infuses our lives. Shauna Niequist offers bright and varied glimpses of hope and redemption, giving us room to breathe, break down and break through, and calling us to our best possible lives.



The Centurion's Wife

by Davis Bunn and Janette Oke

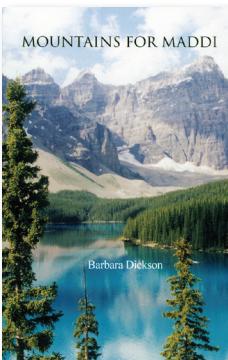
This new novel from Bethany House Publishers is the first in a new series entitled *Acts of Faith*. Fans of these popular authors will love their joint effort imagining and animating the context of Christianity’s birth. Following the loss of her family’s wealth and power, Leah is sent to Pontius Pilate in hopes that he might arrange a strategic marriage. When her ambitious new husband takes on the assignment of a lifetime, they are left seeking answers about the death—and missing body—of an obscure rabbi from Nazareth. What they discover will change their lives forever.



Mountains for Maddi

by Barbara Dickson

While on vacation in the Rocky Mountains, Maddi Madigan careens into Dr. Gregory Connor on a snowy ski slope. She bears the scars from a broken engagement. Her head tells her that romance and a diagnosis of multiple sclerosis don’t mix. Her heart has other plans. Can Maddi make it through the week without her heart ending up in a puddle of slush at Greg’s feet? Can Greg truly offer hope for a happily ever after?



For these and other great products contact The Salvation Army Christian Book and Supply Centres or purchase online at SalvationArmy.ca/store

May 1-2

Focus on Volunteers

- 1 Pray that volunteers will sense the contribution they make in people's lives through volunteering
- 2 Thank the Lord for faithful volunteers who are making a positive difference in your community

May 3-9

Focus On Our Core Values: Co-operation—"We encourage and foster teamwork and partnerships"

- 3 Pray for the ministry team of your home congregation
- 4 Pray that members of boards and councils in your home congregation will continue to work as a team, valuing each other's contributions
- 5 Pray for enhanced co-operation and mutual respect among Salvation Army ministry units
- 6 Thank God for partnerships between churches in your community, to increasingly reflect the unity of the body of Christ

- 7 Thank God for valuable partnerships between The Salvation Army and community and government agencies that assist the Army's mission
- 8 Pray for the development of new partnerships to enhance the Army's ability to minister to community needs
- 9 Pray for volunteers, adherents, soldiers and officers—the Army's greatest assets in fulfilling our mission

May 10-16

Focus on Maritime Division

- 10 Pray for the administrative restructuring and stabilization of Maritime DHQ as the area command structure is introduced
- 11 Pray for financial sustainability in all ministry units in New Brunswick, Prince Edward Island and Nova Scotia
- 12 Pray for divisional development and implementation of discipling programs and officership candidate cultivation plans
- 13 Pray for the development of



Cpts David and April McNeilly, pictured here with their four children, are serving in the France and Belgium Tty

ministry vision and strategic

- planning for all ministry units and implementation of divisional strategic directions
- 14 Pray for the development of a more substantial volunteer recruitment and development program
- 15 Pray for the development of a division-wide marketing plan
- 16 Pray for the implementation of needs assessments for strategic locations in Nova Scotia and New Brunswick and for francophone ministries in New Brunswick
- 17 Fiji and Tonga Tty
- 20 Pray for Mjrs Norman and Lois Garcia, COs, Old Orchard Beach, Maine, U.S.A. Eastern Tty
- 21 Pray for Cpt Stephen Court, training principal, and Cpt Danielle Strickland, territorial social justice director, Australia Southern Tty
- 22 Pray for Comr M. Christine MacMillan, international social justice commissioner, IHQ
- 23 Pray for Comr Linda Bond, TC, Australia Eastern Tty
- 24 Pray for Cpts David and April McNeilly, COs, Coeur-de-Vey, Paris, France and Belgium Tty

May 17-24

Focus on Overseas Personnel

- 17 Pray for Lt-Col Susan McMillan, under-secretary for the Americas and Caribbean, IHQ
- 18 Pray for Envoy Eric and Rachael Olson, COs, Barmstedt, Germany and Lithuania Tty
- 19 Pray for Mjrs Brian and Rosalie Peddle, DC and DDWM, Northern Division, New Zealand,
- 25 Meditate on Joel 2:28-32
- 26 Meditate on John 14:15-21
- 27 Meditate on John 14:22-27
- 28 Meditate on John 16:5-13
- 29 Meditate on Acts 1:1-11
- 30 Meditate on Acts 2:1-12
- 31 Meditate on Acts 2:29-33, 40-47

May 25-31

Focus on Pentecost

Celebration 125

Orillia Citadel Doing God's work in Orillia and area for 125 years!

June 12-14

With

Colonels Donald and Ann Copple
Chief Secretary and Territorial Secretary
for Women's Ministries

Friday

6 p.m.—Celebration Dinner and Historical Presentation

Saturday

12 p.m.—Dedication and Opening of New Addition (followed by light lunch and cake cutting)

2-4 p.m.—Rehearsals for Reunion Band, Songsters and Timbrels

7-9 p.m.—Celebration 125 Program

Sunday

10:30 a.m.—Worship and Re-commitment Service

12 p.m.—Farewell Tea and Coffee in the Fellowship Hall

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